



The **LIGHT**
of the
DHAMMA

Published by the Union of Burma Buddha Sāsana Council

Vol. V No. 2

K 1.50

Electronic Publishers Notice: This work has been republished by Pariyatti as an electronic publication. All of the addresses and contact information provided in this online edition of The Light of the Dhamma are no longer valid. They have been included here for historical purposes.

Questions or comments regarding this electronic publication can be addressed to treasures@pariyatti.org

For other issues in this series please visit www.pariyatti.org/treasures



PARIYATTI

867 Larmon Road
Onalaska, Washington 98570 USA
360.978.4998
www.pariyatti.org

Pariyatti is a nonprofit organization dedicated to enriching the world by

- disseminating the words of the Buddha,
- providing sustenance for the seeker's journey, and
- illuminating the meditator's path.

The LIGHT
of the
DHAMMA

VOL. V

No. 2

2501 B.E.

April 1958 C.E.



THE LIGHT OF THE DHAMMA

1. Please regard this not just as a quarterly magazine but as a continuing service for Buddhism.

Your frank criticism will be welcomed in a Buddhist spirit and if there are any questions pertaining to Buddhism that we can answer or help to answer, we are yours to command.

2. Any articles herein may be quoted, copied, reprinted and translated free of charge without further reference to us. Should you care to acknowledge the source we would be highly appreciative.

3 Foreign subscription. (including postage to any part of the world) is but the equivalent of sh 9/- (Nine Shillings) sterling per annum.

HOW TO REMIT

In any country subscribing to the International Postal Union, International Postal Certificates are obtainable from the post office.

TRADING BANKS can usually advise, in other cases, how small remittances may be made.

THE EDITOR,
 "THE LIGHT OF THE DHAMMA"
 Union Buddha Sasana Council
 16, Hermitage Road, Kokine
 Rangoon, Union Of Burma



Vol. V

2501 B.E.

April 1958 C.E.

No. 2

CONTENTS

Article	PAGE
Rebirth and the Western Thinker <i>by</i> Francis Story	6
Earnestness <i>by</i> Vappa Thera	19
The Five Precepts <i>by</i> Honorable U Nu	26
Book Reviews	43
Notes and News	46
The Things They Say	49

Also in the original issue:

Sammādiṭṭhi Dīpanī *by* Venerable Ledi Sayadaw

Satipaṭṭhāna (Heart of Buddhist Meditation)

Āṅguttara-Nikāya, Aṭṭhaka Nipāta, Pathama-Paṇṇāsaka, Uposatha-Vagga, Sankhittūposatha Sutta

Āṅguttara-Nikāya, Aṭṭhaka Nipāta, Dānawagga, Duccarita-Vipāka Sutta

Dhammapada Commentary (The Story of Sumanādevi) Translated by the Pāḷi Department,
Rangoon University

REBIRTH AND THE WESTERN THINKER

By Francis Story

(We have received the following letter from a reader in Australia who is a sincere student of Buddhism. The points it raises are of such general interest and so typical of the queries that must arise in the minds of Western students of Buddhism that we are publishing the letter in full, together with a reply by Mr. Francis Story, who has made Buddhist philosophy *vis-a-vis* Western thought his special subject.

We wish to take this opportunity of reminding our readers all over the world that we welcome such queries as this, since they afford us an opportunity of showing how Buddhism meets the challenge of present-day knowledge.)

40, Richmond Street,

Kedron, Brisbane, Australia,

Dated the 28th December 1957.

Dear Sir,

What puzzles me most concerning Kamma and Rebirth is how one can correlate it with new developments and findings in modern psychology and genetics. I received from Professor F. A. B. Crew, M. D. (Edinburgh) who is a lecturer in genetics the following reply some time ago: (quote) "As to whether or not the doctrine of reincarnation is inconsistent with the findings of the geneticist, I really cannot give you a satisfactory answer. I take it that reincarnation or rebirth means the reappearance of the same individual with the same inborn potentialities and therefore, presumably, with the same genetic constitution. This would mean that the individual in each of his several reappearances would perforce have to belong to the same species and that many of his attributes would be the same in every succeeding generation—e.g., his blood group, the colour of his eyes and skin, his finger-prints and the like. On the other hand, since so much of the

characterisation of the individual is due to the interaction of genetic constitution and the circumstances and conditions of the external world, differences in experience in successive appearances would tend to yield different personalities". (end of quote).

A Rationalist writer, J. Bowden, on rebirth writes as follows: (quote) "It seems to me that the science of genetics has definitively disposed of the rebirth theory. It has been established beyond a shadow of doubt that every person manifests not only the physical but the mental characteristics of both its parents—not in equal proportions, of course; the traits of one parent may predominate. The parents will carry the characteristics of their parents, and so on.

"Ancestral traits comprise the hereditary equipment of every child at birth. Environmental influences then come into play, the personality which results being the product of hereditary and environmental factors.

"On the rebirth theory the child cannot be the offspring of its parents other than in a physical sense, although he or she may be an incarnation of some remote ancestor (*i.e.*, it may be its own great-great-grandparent.)

"But it has been demonstrated that the psychic life of each of us commences from the moment of conception and that this 'soul' develops with the growth of the embryo. What of this 'soul'?

"True, the mind of the child at birth is a '*tabula rasa*' (except in so far as it may—and this is doubtful—carry impressions of its intra-uterine existence); but of ideas it has none. All that it has is a brain and nervous system (built up of elements derived from both parents) which enable the child to acquire ideas. But what ideas shall be acquired depends upon the nature of its environment. A child born in China of Chinese parents will develop a

peculiarly Chinese 'psyche', one which no European can properly understand.

"All these facts are commonplaces of Social Psychology. The Rebirth Theory makes nonsense of it all. On that theory the 'soul' is an intruder; it does not develop from within, it enters from without; it had been waiting for a greater or lesser period in the etherial region for a suitable body to inhabit.

"Several questions present themselves. Is the 'soul' during its sojourn in the etherial region conscious or unconscious? If the former, why is it that we do not recall our experiences in that region? If the latter, then how does it find its way into the embryo or foetus? (If not unconscious before, it certainly becomes unconscious when it enters the embryo: consciousness does not dawn until some time after birth. The first discovery of the child is of itself, through the sense of touch. Then it begins to 'take notice' of its mother, and gradually takes in other factors of its environment).

"The dictum of the Physiological Psychologist that there can be no mind without a brain completely negates the belief that a 'soul' can exist in the interval that believers in Rebirth necessarily assume between the departure from one body and the entry into another. To the Physiological Psychologist, mind is the activity of the brain and the nervous system (or, to put it the other way, the activity of the brain and nervous system is 'mind'.)

"It has been demonstrated that injury to a particular brain area, say the centre for sight, will render one blind; injury to or disease of the auditory centre will result in deafness, and so on. What happens when the entire brain is destroyed? Where is the mind'— 'the soul'?

"The brain is an extremely delicate organ. Its functioning can be deranged by alcohol or other drugs. A blow on the head may bring unconsciousness. And yet we are expected to believe that if the brain is completely crushed a functioning mind still persists. One may as

well (it is just as logical) contend that a particular current of electricity generated by a primary cell will continue to flow when the cell is destroyed.

"There is no individual, no 'person', until the fusion of male and female germ cells takes place. There can be no psychic life until there is a psyche and I (Bowden) am not able to believe in a psyche existing before there is a completed brain. Those who argue that 'mind' is possible without a brain are invited to explain why a brain is developed at all.

"Ideas are complex mental formulations, and it seems to me to be self-evident that before ideas can exist there must be material for thought. Impressions have to be registered on the brain, and these impressions are derived from the external world via the sensory nervous system. How can impressions be registered before there is a nervous system capable of picking up impressions? The argument that a personality already equipped with a stock of ideas enters into the developing embryo only puts the problem further back. How did the first 'personality' acquire its ideas?

"The eyes of the new-born child are expressionless. By watching the child as it grows one can also see the dawn of intelligence. Its eyes roam; it begins to 'take notice' and gradually builds up a world of mental experiences, a store-house of ideas. But the nature of the ideas thus acquired depends upon the nature of the environment. Of course the quality of the brain has to be taken into account. We can be certain that had Edison been born in Paleolithic times he would, by virtue of his superior brain power, have discovered a new and better way of making fire; but he could not have invented the incandescent lamp.

"It seems to me (Bowden) that the theorists of mind have overlooked that the word 'mind' is merely an abstraction, a convenient term for mental experiences. We speak of mind and brain, but that is for convenience of expression. It is lost sight of that what is

separable in thought is not necessarily separable in fact. We should say that brain and mind are two aspects of the same thing.

“Those who refuse to consider mind in terms of brain function should tell us what is the brain’s function if it is not mental. We know that the brain is a living functioning organ. What is its function if it is not mind? It would perhaps be best to regard ‘mind’ as the brain at work.

“How does one account for ‘identical’ twins on the rebirth theory? When such twins are brought up together they not only show many characteristics in common; they often react in a similar manner to environmental influences; their ideas follow a similar pattern. On the rebirth theory we have to suppose that every time identical twins are on their way, two virtually ‘identical’ souls enter into the developing embryos.

“Identical twins result when an ovum that has been fertilised splits into two separate parts which then develop independently; unlike twins being the outcome of the fertilisation of two different ova. On the Rebirth Theory, there is no reason why if identical souls can enter the embryos in the first case they should not do so in the second and the physically unlike twins possess the same mentality. But it is notorious that unlike twins may differ so widely in their outlook as scarcely to have an idea in common. In such cases one twin has a predominance of maternal characteristics and the other of paternal characteristics. Only in the case of identical twins are the characteristics evenly distributed.

“On the Rebirth Theory we have to suppose an extraordinary series of coincidences. We have to believe that identical ‘souls’ are forever hovering around awaiting their opportunity to enter the bodies of identical twins, and those only; they ‘pass up’ the chance of entering the bodies resulting from two independently fertilised ova. The problem is complicated further when consider triplets, quadruplets, etc. And what happens when one of the set dies at birth? What happens to this

twin ‘soul’? Does it return to the empyrean, there to await another chance for rebirth? But then it will have to enter into an entirely different body—one which may be malformed or have a defective brain. (End of quotation from J. Bowden).

‘I do not think J. Bowden is correct in his statements on identical twins. Even though they result as he says I do at think they are as completely identical as he says. Minor differences are present. However, I will try to get Professor Crew’s opinion on the matter as he specialises in genetics.

‘I would be much interested as to the views of Buddhists on the above matters. The subject of Kamma and rebirth is indeed a vast one and i do not expect any details as I know you have much work to do. Kanma and Rebirth is for me and I think most Westerners a very difficult subject to understand. Incidentally, does Rebirth mean plurality *of lives on earth*?¹

May the Buddha-Dhamma form a bridge of understanding between East and West!

With best wishes and greetings from
Australia,

Sincerely,

Sd/. Alan Gudenswager

P.S.—I suppose my quotations from Mr. J. Bowden all sound academic (for Buddhism is a practical way of life) but it is on such questions that I’m ignorant of Buddhist concepts.

A.G.’

Much misunderstanding of the Buddhist doctrine of rebirth has been caused in the West by the use of the words ‘reincarnation’, ‘transmigration’, and ‘soul’.

¹ There are 31 ‘planes of existence’ including human, animal and ‘ghost’ (*petas*) and in countless ‘rebirths’ there may be millions of lives as a human in this particular universe (*ed.*)

The last word in particular presents a stumbling-block to the true understanding of what happens in the rebirth process. ‘Soul’ is an ambiguous term that has never been clearly defined in Western religious thought; but it is generally taken to mean the sum total of an individual personality, an enduring ego—entity that exists more or less independently of the physical body and survives it after death. The ‘soul’ is considered to be the personality-factor which distinguishes one individual from another, and is supposed to consist of the elements of consciousness, mind, character and all that goes to make up the psychic, immaterial side of a human being. A very good non-religious definition is given by Max Loewenthal who says ‘The entity which is known by the names, of mind, soul, spirit, consciousness, or psyche, may be defined *as the organic whole of an inner world consisting of associated conscious impressions and activities all of which are felt as belonging to a conscious unit or ego.*’ (‘Life and Soul’: Outlines of a Future Theoretical Physiology and of a Critical Philosophy. 1935).

The idea of such a ‘soul’ transmigrating after death into another body, in the Pythagorean sense, is inherently improbable. Theories of a ‘reincarnating soul’ ask us to believe that this complex psychic entity can be transferred from one physical habitation to another of an entirely different order, as when the ‘soul’ of a fully mature man, replete with knowledge and experience, is said to ‘reincarnate’ in the body of a newly-born infant. Obviously there can be no identity between the mind of the man who died and the undeveloped psychic faculties of the infant who is said to be his ‘reincarnation’. When the theory is extended to ‘transmigration’ into animal forms of life it becomes totally unacceptable.

In any case, all the evidence is against the existence of such a ‘soul’ even during the course of one lifetime. The ‘entity’, the ‘conscious unit or ego’ of Max Loewenthal is merely a subjective impression derived from the continuity of successive moments of

conscious experience. William James, one of the pioneer psychologists, declared that no such entity could be found, but in its place only an ever-changing process. This process is not only the ordinary process of change of which we can be sensible, in everything around us, but is actually, as Buddhism teaches, an ‘existence’ made up solely of the arising and passing away of momentary units of consciousness. Those who have difficulty in conceiving a flux of change without a ‘thing’ that changes will find the idea presented very convincingly in Henri Bergson’s “Creative Evolution”.

In the journey from cradle to grave the personality alters with the accumulation of experience, the growth of understanding and the changes wrought in it by external circumstances. It is also subject to alterations due to physical degenerations and accidents. Nothing can be found in the psychic side of man’s nature that is permanent; very little that is even consistent. All we can distinguish are certain tendencies to think and react in recognisable patterns of behaviour which can remain fairly constant throughout life if they are not affected by any irresistible influences. It is the sum of these tendencies which we call character; but even they are not predictable in all circumstances. To the scientist they appear as partly the results of heredity and partly of environmental influences, and there can be no doubt whatever that these factors in their interaction account for a great deal of human personality. Whether they account for all of it we shall be in a better position to decide at a later stage of this discussion.

The Buddha categorically denied the existence of a ‘soul’ in the sense defined above. Buddhism recognises the fact that all conditioned and compounded phenomena are impermanent, and this alone makes the existence of such a ‘soul’ impossible. A being is a compound of five Khandhas — Physical Body, Sensation, Perception, Tendencies and Consciousness — all of which are in a continual state of flux. (For a full discussion of these important terms in Buddhist philosophy

the reader is referred to articles in the LIGHT OF THE DHAMMA which deal with *Paṭicca Samuppāda*, the Law of Dependent Origination).²

What then is the ‘identity’ between a person in one life and the ‘same’ person in another which justifies the use of the word ‘rebirth’? The answer is that it is purely a serial relationship — an ‘identity’ of a certain kind which can only be described in terms of a causal continuum. Actually, this is the only kind of identity that can be found between the various different stages of life of a being throughout a single life-span. The ‘identity’ between the newly-born infant and the old man it becomes say eighty years later is only an identity of causal succession. Everything that makes up the individual, both mental and physical, at any particular moment, is the product of a series of antecedent and causally-related personalities, and when we say it is the same person we use the expression merely in a conventional sense; what we really mean is that the infant is the causal antecedent of the old man, and the old man is the effect-product of the infant. Instead of an enduring ‘soul’ we find a dynamic process of cause and effect to be the only link between the various stages of an individual life.

The relationship between the human being who dies and the human or other being that is born as the result of his *kamma* in the process called ‘rebirth’ is of precisely the same order as the relationship between the newly-born child and the old man it is destined to become. It is the same as the relationship between the infant, the child, the adolescent, the youth, the adult and the elderly person. It is purely and simply a causal relationship; the one is the result of the other — ‘not the same, yet not another’. The ‘dying and being reborn’ process is actually continuous throughout life, for consciousness consists of a succession of thought-moments, or ‘*Cittavīthi*’ (Courses of Cognition) which are like beads strung on the connecting thread of *bhavanga*, or the

unconscious life-continuum. Each conscious moment in its arising and passing away is a little birth and a little death. To go into this in detail would involve a discussion of *abhidhamma*, which is not the purpose of this article. It is sufficient to state that what we know as sentient life is the various forms of momentary consciousness that arise from contact between the organs of sense and the objects of sense.

But in addition to the five seats of sense-perception recognised by Western thought, Buddhism adds a sixth, the *manāyatana* or Mind-base, which is the centre of the thought-processes. It is proper that this should be included with the external sense organs because it also produces sensations and awareness, and can do so independently of them, even though these impressions may exist only in imagination or as functions of memory.

‘*manāyatana*’ corresponds to ‘Mind’ in the Western sense, but it is quite different from the idea of ‘soul’. It now becomes necessary to ask ourselves what we mean by ‘mind’. All we can say from observation is that mind is a function, as the quotation given in the above states. But a function of what? Is it a function of physical organ, the brain, or of something immaterial and transcendental? Until recently, science rejected the latter theory as belonging to the realm of the mystical and fanciful. But before we go into the Buddhist explanation let us take a look at some of the latest hypotheses. The following quotation is from ‘Psychical Research’ by R.C. Johnson, M.A. (Oxon), Ph.D., D.Sc. (London) English Universities Press, 1955. It summarises the conclusions to be drawn from experiments made by Dr. J.B. Rhine of Duke University (United States of America), Professor Gilbert Murray, G.N.M. Tyrrell and other investigators in the sphere of General Extra Sensory Perception (G.E.S.P.)

‘The mind of a person is certainly linked with his brain, and permits both of action of the person and the receipt of impressions at the point of space where his body is. The mind of the person must

² See page 33.

not, however, be assumed as “in” space at all. A part of its activity, and in particular its relation with other minds, is apparently on a level to which our familiar spatial considerations do not apply.’

Another quotation from the same work

‘That the only modes of communication between minds should be such indirect methods as speech, writing, and signalling would, I think, have always been regarded as an unreasonable supposition *had it not been for the (now obsolete) theories of the causal dependence of mind on brain.*’

Here we have a very significant statement indeed and one that gives a somewhat different picture of the mind and its nature from that offered by J. Bowden on the basis of orthodox physiology. The brain is still seen to be an instrument of the mind, but the mind itself, as a force, seems to be able to perform certain of its functions independently of a physical medium and without an express location in space. It operates, perhaps, in spatial dimensions other than those familiar to us. The incalculable rapidity of the Courses of Consciousness described in Buddhist psychology (*abhidhamma*) seems to indicate that this is in fact the case. It is a matter of common knowledge that time as we know it is annihilated in the dreaming state, and that the mind is capable of creating a time-dimension of its own when released from the ratios of the external world.

‘The belief that all mental activities are confined to gray matter, more particularly that of the cerebral cortex, is another of those prejudices, jealously adhered to and never given up without a struggle, which act like grit in the machine of human progress. Its inception probably dates back to the time when ganglion cells were first seen in the microscope, and were forthwith, and are still hailed, as the units of consciousness. Berry asks: “If the ideas are not in the brain cells, where are they?” and Dubois-Raymond uttered

the blasphemy: “Show me ganglion cells in the universe, and I will believe in a God.” But these cells are only found in gray matter. What was more natural than that the largest and phylogenetically latest expanse of gray matter, the cerebral cortex, should be looked upon as the sole abode of the mind? A number of physiological experiments and pathological observations seemed to lend support to this view. Other accumulations of gray matter in the brain-stem, the cerebellum, the spinal cord, and the peripheral nervous system are separated from the cerebral cortex by white matter supposed to be insensible, and a consciousness dwelling only in cells and groups of cells cannot therefore be shared by isolated accumulations of gray matter. But the observations and experiments admit of different interpretations, and the arguments already advanced, and others presently to be submitted, will show that this view which looks upon the cellular constituents of gray matter as the sole carriers of consciousness is quite untenable’. (Max Loewenthal, ‘Life and Soul’.)

The same author later sums up his findings as follows:

‘Since the mind must derive its information regarding the spatial properties of outer objects from somewhere, it follows that portions of the mesotype other than the cerebral portion supply this information.

In fine, the brain, including the gray cortex, is

- a. neither an organ of sensory perception,
- b. nor the exclusive seat of consciousness.’

(‘Life and Soul’, Ch.2, 52. pp 217, 218 and 225)

This agrees with the Buddhist concept of mental activity. The ‘*manāyatana*’ of Buddhism has a physical base (it was identified by the classic Buddhist commentators with the ‘*hadaya-vatthu*’ or ‘heart-base’, but this was merely in conformity with the almost universally accepted ideas of

the period); yet Buddhism maintains also the possibility of mental activity taking place without a physical organ, or at least by means of an organ of such fine substance as to be, from our point of view, immaterial. This state obtains in the ‘*arupa-loka*’ or Realm of Formless Beings, which is a “Brahma-world” of pure thought. Leaving this aspect of the matter aside, however, there is sufficient evidence available to point to the fact that some form of mental energy, wheresoever it may be generated, has apparently the power of annihilating space, and that it can operate without a material medium over great distances and can to a certain extent overcome temporal barriers. The simplest explanation may be that it does not exist in space as we know it at all. Our own space-time continuum is not necessarily the only one in the cosmos; it is merely the only one that our ordinary senses can cognise.

At this stage of our enquiry it may be useful to resort to an analogy from physical science. Not a perfect analogy, because no analogy can be exact; but one that at least provides a parallel to the case under consideration. Electricity is a form of energy that is generated either artificially or by a combination of natural circumstances in the atmosphere or in material substances. This energy, the precise nature of which is still unknown, is itself invisible and unsubstantial; what we perceive is not the electric current, but its manifestations as heat, light, sound or power. Undoubtedly it consists of particles which can be measured, but these particles are not detectable until they are transformed into one or other of the visible and tangible manifestations. The same current of electricity can be used to produce any or all of these several effects, according to the nature of the substance on which it is made to operate. If we visualise mental energy as something similar to electricity we get perhaps as close an approximation to it as is possible. For the electric generator we may substitute the brain, remembering always that under certain conditions electricity can be produced without

the artificial apparatus we use for the purpose. If mental energy can be generated or stored in the cells of the brain as electricity is stored in the cells of a battery, there is no reason why it should not share some of the other characteristics of an electrical charge. This much at least we can say: as in the case of electricity, we know of the existence of mental energy only when it manifests in some sensible operation. It is now being ascertained that the range of such operations is far greater than has been commonly attributed to it. It is these hitherto uninvestigated aspects of its nature and power that are the subject of the present experiments in Extra Sensory Perception, Telepathy, Telekinesis and allied subjects.

We shall return to the analogy of the electric current again later.

Buddhism teaches that one of the most important, if not *the* most important, functions of the mind is that of *willing*. Under this aspect the mind is called ‘*cetana*’, which denotes its capacity for willed intention. And *cetana*, the Buddha declared, is *kamma* (volitional action). The will to act is followed by the action; action in its turn is followed by result (*vipaka*). Thought is therefore a creative act. It was from this that Schopenhauer derived the central theme of his ‘*Die Welt als Wille und Vorstellung*’, which makes will the dominating factor in the universe. The creative act of thought may be good or bad, but whichever it may be, it can only produce results of a like nature to the causes it originates. The moral principle of the universe is a scientific law.

But what of the varying degrees of power exhibited by the mind? The experiments in Extra Sensory Perception have indicated that the largely unpredictable nature of the results obtained is caused by the uncertainty as to how much conscious or unconscious willing can be generated. Common observation of psychic phenomena (of telepathy, visions of the dying and so on) shows that the communication of telepathic impressions depends most of all on the amount of emotional stimulus behind them. This means, in effect, that thought is able to

operate over great distances without physical means of communication only when its generation is accompanied by a very strong desire, an emotional reaching-out as it were, towards its object. Only in such circumstances can minds communicate with one another on some extraspatial level. It is this which makes the scientific investigation and measuring of the mind's nature and powers so extremely difficult and inconclusive, for emotion cannot be generated under laboratory conditions. But to know that it is so is highly important when we come to consider the vital part that desire, or Craving (*tanha*) plays in the mind's activities:

Craving and ignorance (*avijja*) conjointly are the bases of the rebirth process; 'Craving' because it is the 'will-to-live', the desire for continued conscious experience; and 'Ignorance' because without ignorance life would be seen as it is —intrinsically painful and therefore undesirable. The mind, therefore, is the generator of a force of craving. Schopenhauer's 'World as Will and Idea' is a world of desire and thought-projections of desire. The 'will-to-power' and the 'will-to-enjoy' are only facets of the fundamental 'will-to-be' which is common to all forms of life but is most consciously self-aware and complex in man.

We have now reached the stage at which we are able to see the mind as an energy flowing out from the centre of cognition, where it is generated by the impact of sensory apperceptions from the external world. In this form it is able to operate upon matter in direct and indirect ways indirectly when it is limited by temporal and spatial relationships imposed by the physical body, and directly when it is realised as a force outside of space-time conditions. If, as the E.S.P. experiments seem to prove, it is capable in special circumstances of operating independently of physical media while the conditions of its normal functioning still obtain (i.e., during life) there is no difficulty in conceiving it as a continuing projection of energy after the cessation of the physical functions in death.

This is in fact what happens. The thought-energy, an impersonal force carrying with it only its craving-impulse³ and the potentialities it has generated (its *kamma*) is released at death, the last thought-moment it generates conditioning the rebirth-consciousness. Like any other form of energy, it is attracted to a suitable medium for its new physical manifestation, and the nature of that medium is determined by the quality of the dominant mental impulse, or in other words, its Kamma-formation (*Sankhara*).⁴ Just as the electric current can manifest under suitable conditions as heat, light, sound or power, so the thought-energy being drawn to a suitable combination of genetic conditions, works upon them to produce a new manifestation according to its peculiar nature. If its past characteristics, revived in the last thought-moment, are of a low order, it finds its new sphere of manifestation in a low order of being; that is to say in the realms of suffering or the animal world, if of a high order, it produces its effect, (the new life) in one of the heavenly or spiritual realms. If it is neither more nor less than human it produces a human rebirth. By a law of attraction it gravitates towards the conditions to which it has been attuned by past volitional activity. Unlike the current of electricity which, as Bowden mentions, cannot continue after the destruction of the primary cell, the thought-energy does not merely expend itself in producing a final effect, but flows out to animate a new cell, which thereafter proceeds to generate new impulses.

I have mentioned higher and lower forms of rebirth, but it is with human rebirth that we are mainly concerned in this discussion. Precisely how is human rebirth accomplished? The answer is that the thought-force is attracted to the physical conditions of human procreation which will enable it to re-manifest and thus give expression to its craving-potential. The

³ bhavanikantikalobha-javana

⁴ Avijjānusayaparikkhittena taṇhanusayanūlakena saṅkharena janīyanam. It is brought forth by a mental activity which is rooted in such craving as is dormant, and is wrapt in such ignorance as is latent.

released energy in some way operates on and through the combination of male and female generative cells on much the same principle as that of the electric current working on the filaments in the lamp to produce light. The blind creative power of the craving-potential then adapts and develops them, moulding the structure of their growth in such a way as to make it serve its purpose within the limitations it carries with it in its *kamma*. In this it is also restricted, of course, by the general characteristics of the racial group and other distinctive categories to which the parents belong, but even within this limiting framework there are still infinite variations of physical and mental characteristics to be developed by the influence of the past *kamma*. To infer that all Chinamen are alike, only because what is most noticeable to us is the manner in which they differ from ourselves, is as absurd as to say that all Englishmen or all Russians are alike.

To illustrate the process, let us take an extreme case, that of the genius. Let us say that a man dies who has devoted his life to music. It so happens that music is one of the arts which can so dominate the mind as to become almost an obsession, and it thereby creates a very powerful craving-force — a constantly recurring craving-impulse associated with music. This mental energy on its release at death will be attracted to the conditions that offer it the fullest opportunity of following its bent. It may be drawn to parents who are themselves musical and whose hereditary endowment will thus favour it to the greatest extent. But this does not always happen; sometimes the craving-force is sufficiently developed to be able to dispense with all help from the parents. Mozart was born of parents who were only moderately musical, yet so highly concentrated was the musical tendency in the infant that he was an accomplished musician almost before he could read. It could only be a tendency created by past *kamma*. Cases of children of genius being born of mediocre parents are less common than those of subnormal children born to average parents,

but both illustrate the same principle, that while heredity is often an important factor in character and ability, it is not invariably so. In its power to modify the development of growing tissue, the thought-force from the past life is actually capable of setting the pattern of the brain cells. A craving for an instrument of a certain kind has been developed in the past life and so, according to degree of intensity of the craving, a suitable brain-formation is obtained in the new birth. Is it not possible, even in a single lifetime, to develop certain faculties in oneself if one has sufficient willpower to do so? To deny this is to make nonsense of all methods of mind development and character moulding. But whereas a man may make himself a passably competent musician, scientist or architect by hard work, it takes something extra to make him a genius; something that cannot always be found in his heredity or opportunities. Buddhism teaches that this something extra is the *kamma* from the past life, transmitted by natural processes through a series of causal relationships.

In the theory of biological evolution it is assumed that from simple beginnings more and more complex organisms come into being over innumerable generations, and science is content to explain the process by the allied theory of natural selection. But to give a thing a name is not to explain it. Nobody has yet revealed exactly what is the driving force behind natural selection. It cannot be by mere chance that single cell protoplasm becomes more highly organised, more sensitive and more completely adapted to its environment until it becomes the higher animal and eventually the human being. On the other hand, the evolutionary urge produces too many errors and failures in its progress to be the result of a consciously-directed plan from the mind of a higher intelligence. It exhibits the features of a blind, groping desire towards some incompletely-defined goal. And these are precisely the features we would expect it to show if it were motivated by this craving-force which Buddhism teaches is the generating energy of life. It is illuminating to interpret the

selective processes of biological evolution in this light. Dispensing with the obsolete theological trappings of God and soul, Buddhism shows that the whole pattern of evolution is based upon the blind craving-impulse which works through the natural biological processes to achieve the desired result. The force that causes rebirth and the force that propels the evolutionary urge are one and the same: it is thought-force acting upon matter.

Here it should be noted that just as the process of rebirth is beginningless in time, so also is the arising and passing away of universes. The *kamma* which begins to operate at the commencement of every universe is *kamma* from the beings of the previous world-cycle. The *kamma*-force of Buddhism provides the 'X-quality' which science requires to fill the gap between non-living matter and living, sentient organisms. Since it is the scientist's self-defined task to show how things happen, not why they happen, he should not object if someone else, working on the material he provides, supplies a *raison d'être* for the natural processes, so long as it does not conflict with the known facts.

From the foregoing it should be clear that what is reborn is not 'soul' but a cause-effect continuum, carrying with it tendencies and potentialities created in the past; it is not a complete set of ego-characteristics. The reader is asked to think back to the cause-effect relationship between the infant and the old man referred to above, and to apply the same principle to the relationship between the person who is 'reborn' as the result of the dead personality's *kamma*. They are 'not the same (personality), yet not another'. In the conventional sense, as when we say the child has 'become' the old man, they are the 'same'; but in the real sense (*paramattha*) they are only a relationship of cause and effect. The well-known analogy of the leaf which in the course of its decay changes in every perceptible feature — colour, shape and texture — yet is said to be the 'same' leaf throughout, provides a good illustration of the

Buddhist principle of *anicca* (Impermanence), and therefore also of *anattā* (non-existence of any enduring self-principle). Just as we use the word 'leaf' for what is not a self-existing 'thing' but only a succession of changing conditions, so we use the word 'man' or any other word that denotes an object of composite and impermanent nature. These words are the instruments of communication only; they stand for ideas, not for the reality of the process which we mistake for a 'thing.' The thing-in-itself, the object of the philosophers quest, can never be found; but much of our habitual confusion of thought is due to an inability to distinguish between what is actual and what is only ideal. The 'thing' is only an idea; the reality is the process of flux and continual arising and passing away of momentary existences.

The arguments against 'reincarnation' and 'transmigration' therefore do not apply to the Buddhist doctrine of rebirth. By discarding the notion of a travelling entity, Buddhism places the entire concept on a rational level. Since there is no 'soul' there is no need to assume any intermediate existence between births in an 'ethereal region'. Rebirth is instantaneous, rebirth arising immediately upon death. But here it is necessary to bear in mind that there are many kinds of rebirth besides that in the human realm. Buddhism does not deny the existence of other dimensions, both above and below the human plane. Many beings are reborn after death in the *peta loka*, in the form of spirits and have a lifespan of varying duration according to their *kamma*. Buddhism rounds off its picture of the visible and invisible universe by taking into account those planes of existence which the psychic investigator calls spirit realms. The 'spirits' which the medium contacts in the seance room are beings who after death have been reborn on planes of existence not too far removed from our own. The higher planes are inaccessible to him, as are also, of course, the beings who have been reborn in animal forms. This accounts for a fact which has always puzzled spiritualists; namely, that certain departed

personalities can be contacted while others cannot. It also explains why it is that departed 'spirits' on the whole show no greater knowledge or wisdom than they possessed in their earth life, but frequently much less. Rebirth in one of these states does not necessarily mean spiritual advancement. In the *peta* realms it is accompanied by degeneration of the faculties.

We are now ready to take up the other points raised in the quotations given by our correspondent. It will be seen that many of Professor F.A.E. Crew's objections based on the assumed necessity for the individual in each of his several reappearances to 'belong to the same species and to exhibit the same attributes in respect of blood-group, colour of eyes and skin, fingerprints and so on' are irrelevant. These attributes may be considered part of a 'soul' personality, but they have no place in the *kamma*-tendency which is what is actually reborn. Genetic constitution and the circumstances and conditions of the external world, together with differences in experience in successive appearances certainly do, as Professor Crew states, tend to yield different personalities; but it has been shown that personality is a flux, and therefore necessarily subject to modification by such influences. They in their turn are largely conditioned by the past *kamma* of the individual concerned which, as I have already said, tends to gravitate towards conditions suitable to its state and itself create the situations in which the new personality begins to function. Here the principle of attraction comes into play; the thought force gravitates naturally towards what is most in affinity with it, and so to some extent creates, and certainly modifies, its circumstances. These also act upon the awakening consciousness, so that heredity and environment both have a share in moulding the new personality. If the past *kamma* was bad, these external conditions will reflect that 'badness', so that it is only by a new effort of will that the mind can rise above their influence and fashion for itself a better destiny. Thus Buddhism takes into account all the

factors which the geneticist, the sociologist and the psychologist insist upon as being ingredients of the fully developed personality, while adding the extra element, that of *kamma*, which is necessary to weld them into a logical pattern.

The quotation from the rationalist writer, J. Bowden, where it deals with the genetic principles, is also covered by this explanation. What he does not mention, however, is that very often children of the same parents, subjected to the same environmental influences, show individual characteristics that cannot be traced to either source, and that such children differ also from one another. It is observable that from earliest infancy characteristic traits show themselves 'which distinguish one child from others of the same family. Science does not attempt to explain this except by referring the cause back to some remote ancestor. If this is in fact the cause of such differences, can it not be conceivable that the child which bears the characteristics of some great-great-grandparent may be the reappearance of that current of causality in a new birth, after an intermediate rebirth of some other kind? This hypothesis involves no greater mystery than does the transmission of hereditary traits through the generative cells of the parents. It is continually necessary to remind scientific thinkers that in being able to describe the method by which a particular effect is brought about they are not always telling us the reason why it is brought about. The genetic processes require some life-principle in addition to the purely material chemical combinations in order to make them work, as surely as does the doctrine of rebirth. As Voltaire put it, there is no greater mystery about being born twice than there is about being born once. The only difference is that we accept the second mystery because we have to do so, while the first we can ignore.

The question relating to the 'soul' and its development with the growth of the embryo presents no difficulties when the myth of the 'soul' has been, discarded once for all. The Rebirth Theory does not, as Bowden claims,

make nonsense of all the commonplaces of scientific knowledge except when rebirth is tied up with belief in a complete psychic entity.

The problem of the existence of mind without a brain has already been dealt with. Regarding injuries to the brain, toxic effects and the results of disease, these only pose a problem when we try to reconcile them with the idea of 'soul'. In periods of unconsciousness the thinking and cognising faculties are suspended but the *bhavanga*, or life continuum, carries on uninterrupted. However, as the quotations I have given from R.C. Johnson show, science has not yet proved that mental activity needs to be located in any specific place, and the identification of the mind with the brain, or to consider the mind as 'the brain at work', are no longer thought to be necessary assumptions. The reference to Edison and the inherent qualities of his brain has been covered by the description of the rebirth process and the manner in which it works upon the living cell-tissues.

There remains the point concerning the two types of twins. In the first place it should be noted that when J. Bowden says (quite rightly) that 'it is notorious that unlike twins may differ so widely in their mental outlook as scarcely to have an idea in common', he is weakening the force of his earlier argument concerning the importance of heredity and environment in shaping personality. The unlike twins share the same heredity and the same environmental conditions, yet still their minds are totally different. This is evidence for, rather than against, rebirth. It can only be explained by their individual *kammas*.

The case of identical twins presents no difficulty whatever. It simply means that two very closely associated past lives, through sharing the same experiences and reacting to them in the same way, perhaps through several existences have produced a *kamma*-current that is almost identical. Where the same *kamma* is originated, the same circumstances will tend to be produced as the result. But as the writer of

the letter comments, the similarity of personality is never so exact as Bowden assumes. If it were, the identical twins would invariably wish to marry the same person. But there is a curious fact regarding identical twins that has been overlooked by the writer. That is that not only are they similar in personality but the events of their lives often correspond and coincide in the most remarkable fashion, and in a way that can be no more attributed to coincidence than it can to heredity or environment. Cases are on record of identical twins having similar experiences befall them at the same period of their lives, even though they may be separated by thousands of miles. They fall ill at the same time, have accidents at the same time and often die within seconds of one another. If this has any meaning, it indicates precisely that similarity of *kamma* — amounting almost to identical *kamma*— shared by them, which in the Buddhist view stands in place of a similarity between twin 'souls'. The same *kamma* which caused them to be born as identical twins reveals itself as *vipaka* in the events of their lives.

It may be objected that rebirth cannot be proved empirically, and so far as most people are concerned this is true. But there are many people to whom it is a fact of actual experience, founded on recollection of their previous lives. Memory does not commonly go along with the impersonal force that links one life to another, but in certain exceptional cases it has been known to do so. When this happens it can only be that the 'will-to-live' includes for some reason a strong 'will-to-remember' also. This 'will-to-remember' can be consciously developed, and there are techniques for acquiring it. But for the most part it is better for unenlightened humanity that the griefs and errors of the past should be obliterated. If this did not happen, the majority of people would be crushed beyond hope of rising by the accumulated horror of past lives, and the 'will-to-live' would not survive in them. At the same time they would be too discouraged to seek for release from *samsāra*. In any case, human memory even of the events

of the current life is very feeble and fragmentary, and often distorted by the wish to believe that certain events were different from what they really were. It is well known to psychologists that the mind has a protective device for suppressing our most painful memories. There need be no wonder that recollection of past lives is a very rare phenomenon.

All the evidence available to us adds up in support of the doctrine of rebirth as taught by Buddhism. It does not require any 'intruder from without' in the form of a 'soul' or ego-entity, but only the current of *kamma* with its manifold potentialities. In *paṭicca samuppāda*, the Law of Dependent Origination, this is called *saṅkhāra*, and for further explanation of it I would refer the reader to articles in previous issues of the "THE LIGHT OF THE DHAMMA" where the subject is dealt with in its *abhidhamma* context. (Vol., No., Page; of references to LIGHT OF DHAMMA articles are as follows:— I,4,34; II,1,44.; II,2,35; II,3,47; III,2,8; III,3,18; III,4,38; IV,1,23; IV,1,39; IV,2,15; IV,3,44; IV,4,2.)

In this discussion I have intentionally omitted all reference to ethical values. It must be apparent, however, that ethical values are intrinsically a part of the law of cause and effect. They are not artificial standards invented by man for his own utilitarian purposes; neither are they arbitrary laws imposed from without. They are part of the cosmos. The science which can find no place for them is an imperfect science; the rationalism that ignores them is a defective rationalism. By trying to grasp in its entirety the process of rebirth we come closer to the focal point of our being, the source from which we draw the knowledge that enables us to rise in the hierarchy of those who control their own destiny. A single life, meaningless in isolation, becomes charged with meaning when seen against the continuing pattern of rebirth. By it we come to know why we are what we are, and how we may become what we wish to be. The mind that has freed itself of prejudice has taken the first step towards Nibbāna.

THE BUDDHIST SOCIETY

16, Gordon Square,
LONDON, W. C. 1.

The oldest and largest Buddhist movement in the West.

It is sincerely hoped that Buddhists all over the world will support it generously.

Membership of Society £1 or K 15. This includes subscription to its Quarterly Journal THE MIDDLE WAY.

Hon. Secretary for Burma:
U KYAW HLA,
Civil Lines,
MANDALAY.

EARNESTNESS

Vappa Thera

‘Handa dāni bhikkhave āmantayāmi vo:
Vayadhammā sankhārā, appamādena sampādetthā’ ti.
Verily, I say unto you now, O monks:
All things are transient, work out your salvation with earnestness.

—*Dīgha-Nikāya, Mahā Parinibbāna Sutta.*

These were the last words of the Buddha; for us as a reminder not to give up the struggle against the fetters of greed, hate and ignorance binding us to existence, in order to escape the misery of Saṃsāra.

A great satisfaction is given us by the Master’s solemn assurance that we do possess the power to overcome all evil things in us and to develop all good things. Just as the overcoming of evil, so also the begetting of good things in us, will bring us joy and happiness.

Therefore the Buddha said: ‘The evil and unwholesome things you should abandon, and arouse in you wholesome things.’ If this were impossible, the Buddha never would have advised us to put forth all our energy and effort, and struggle for this object; and would never have said: ‘I am a teacher of action, of endeavour, of energy.’

Training must be done, will must be exercised, exertion must be made; there must be no turning back, there must be ardour, there must be energy, there must be perseverance, there must be mindfulness, there must be right understanding, there must be earnestness.

Whenever anybody accuses the Buddha of being a denier, a suppressor, a scorner, having no regard, etc. he should be answered thus: ‘Truly, regardless is the Buddha, because all regard to visual objects, sounds, smells, tastes, bodily impressions and mental objects, is utterly abolished in the Blessed One.

‘Without Love is the Buddha, because all love of visual objects, sounds, smells, tastes, bodily impressions and mental objects is utterly destroyed in him.

‘Inactivity, teaches the Buddha, because he teaches not to be active in doing evil by thoughts, words and deeds.

‘Annihilation, teaches the Buddha, namely the annihilation of greed, anger and delusion.

‘A scorner is the Buddha, because he scorns all bad actions in thoughts, words and deeds.

‘A denier is the Buddha, because he denies all greed, hate and ignorance and all other unwholesome things.

‘A suppressor is the Buddha, because he teaches His disciples to suppress all evil and unwholesome things, and to suppress all bad actions thoughts, words and deeds. And one who has completely suppressed all these things, is called a suppressor.

An Outcast is the Buddha, because he has been cast out from Saṃsāra and excluded from further rebirth.

Vinaya Piṭaka—Pārājika—Verañja-kaṇḍa.

‘Earnestness leads to Deathlessness,
Heedlessness is the road to Death;
The earnest will never die,
The heedless are as already dead’

—*Dhammapada, 21.*

What many monks and laymen have attained, why should I not attain this? I am healthy, full of faith, am not a hypocrite, not a pretender or boaster, but I have will-power and understand that all sense objects are transient, subject to pain and suffering, an ulcer, a thorn, a misery, a burden, an enemy, a disturbance, empty and void of an Ego. Why should I not hope for deliverance and Nibbāna?

In the Mahāvaccā Sutta⁵ the Blessed One said that not only monks and nuns attained Nibbāna, but that even many laymen and laywomen, remaining in the world and living a chaste life free from fetters and hindrances of mind, had attained Anāgāmihip, i.e. the third state of Holiness, the state of the “Non-Returner”, so called as he, after death, never will again return to this world.

Just now, at this present materialistic time, such words of the Buddha should have a stimulating and encouraging effect, because many people labour under the delusion that in this modern time of aeroplane and motorcar the present generation, despite their best intentions, could not find time and leisure to cultivate higher mental faculties.

Over and over again the Buddha assures us: ‘You can will, you can act, you can improve, you can change your character by certain lines of effort and attain deliverance.’

He who wills success, is half way to it. Where there is a will, there is a way; the will is the root of all things, not only of vice and suffering, but also of virtue.

Negation of the will for demeritorious actions is taught by the Exalted One.

‘*Chanden’eva chandam pajahati*: through desire to do so, the will will be conquered.’ Through will having attained holiness, the will for holiness has been stilled.

In the Samyutta-Nikāya ‘Uṇṇābha-sutta’ the Brāhmaṇa Uṇṇābha asks the Venerable Ānanda: ‘What is the purpose of the Holy Life as explained by the ascetic Gotama?’

‘To give up one’s will, therefore one practises the Holy Life under the Exalted One.’

‘Is there a way, a path, to give up one’s will?’

‘There is, Brāhmaṇa, a way, a path to give up one’s will.’

‘What is now, Venerable Ānanda, the way, the path, to give up this will?’

‘There a monk develops the 4 roads to power: concentration and effort of will, of energy, of mind, and of investigation. This, Brāhmaṇa, is the way, the path, to give up one’s will.

‘This being so, Venerable Ānanda, there will be only an endlessness: but no end (of the actions of willing). That through will the will may be dissolved, such a thing is not possible.

‘So I shall put you a question, Brāhmaṇa, and you may answer it as you please.

What do you think, Brāhmaṇa, did not arise in you first the will to go to the monastery-garden? And having reached the monastery-garden, did the will then not come to an end?’

‘Yes, Venerable Ānanda.’

‘It is just the same with the monk who is holy, free from greed, perfect, who has accomplished his task, thrown off the burden, attained his goal, cast off all hindrances and fetters and attained deliverance through wisdom. Whatever such a one formerly possessed of the will, energy, mind and investigation with regard to the attainment of holiness, having become holy,—such will, such energy, such mind and such investigation has ceased.’

‘What do you think now, Brāhmaṇa, if it is so, is there an end or endlessness of willing?’

‘Certainly, Venerable Ānanda, if it is so, then there is an end of willing and no endlessness.’⁶

The will (*cetanā*) says the Buddha, I declare as the action (*kamma*) for through the will one does the action in thoughts, words and bodily deed. The will is the action, and nobody can put back the resolution one has taken upon oneself.

⁵ Majjhima-nikāya, Paribbājaka-vagga, Mahāvaccā-sutta

⁶ Adapted from The Venerable Nyānaponika Mahāthera’s translation.

Only he who is striving earnestly to develop higher mental faculties can accomplish what the multitude thinks impossible.

You will become truth, if you love the truth;

You will become earthly, if you love the earthly.

The faith of every man comes out of his innermost: what he loves, he is; and what he is, he loves; and he believes it too and will be united to it, because every thought attracts its thought-object.

He, who strives as in duty bound, will attain Nibbāna by following the Holy Eightfold Path, consisting in Right Understanding, Right Thinking, Right Speech, Right Living, Right Effort, Right Attention and Right Concentration, be it in this life, be it in the next life, be it in any other future life.

Therein take your refuge, therein see your sovereign remedy, and with all your heart strive for it; then will peace develop into everlasting bliss.

Not to know the whole truth merely by words—but to know it from inner practical experience, this is the highest necessity of life.

‘To know, is to do’: without realization in practice there is no true knowledge in mind. Take it and make it a guide of your life.

A real Buddhist is always striving for wisdom, to learn, to know, to penetrate the conditional arising of all mental and physical phenomena. He will reach that high and lofty realm of freedom; because of his self-control he gets to know the wholesome and unwholesome influxes of his mind.

Therefore he is always alert and mindful, gets his livelihood by a right way of living, abstains from all alcohol, narcotics and stimulants, fasts on every first quarter and full moon, on the last quarter and the new moon, leads a retired life, avoids harsh language and abstains from quarrelling, suppresses all

demeritorious things arising in his mind, remains always even-tempered when despised, gives no judgment about others as he knows that he will hurt himself.

In short, he is always clearly conscious of all his actions in thoughts, words and deeds, utters always the right word at the right time and in the right place.

Thus he lives for his own welfare, for the welfare of others and for the welfare of the whole world.

In spite of all ignorance, of all greed, anger and delusion, mankind is bound by an invisible tie, a tie of goodwill, loving-kindness, compassion and sympathetic joy, a tie which binds us together as the same kind of beings of nature. It is not an empty dream but a truth, which has been proclaimed by all enlightened men: that it is possible for mankind to obtain the highest wisdom, Enlightenment and Nibbāna, and that everyone can reach this goal, if he fulfills the necessary conditions.

Whether one lives the life of a householder, or whether one becomes a monk, when there is wrong living it is impossible to attain deliverance of mind; but if the mode of life is according to the Holy Eightfold Path, one may be sure that he will attain the Goal of Holiness—Nibbāna.

In ascending direction leads the Holy Path, along, from the mundane to the supramundane, and compared with the worldly being such a being following the Holy Path, becomes a superman, who in his highest perfection represents the Enlightened One.

To work for enlightenment and deliverance of mind is everywhere possible for one who has heard and who is practising the teachings of the Buddha.

At what epoch is it possible to attain enlightenment and deliverance of mind? It does not depend on any epoch. As long as there are men willing to develop the Holy Eightfold Path who are absorbed in constant meditation on the Buddha, Dhamma and

Sangha and are delighted in the growth of moral and mental faculties, so long everlasting Bliss may be realized.

Hence the truth proclaimed by the Exalted One depends on no special epoch. It is the visible truth leading to Nibbāna, but it can be penetrated and realized only by a wise man, through his own experience.

Enraptured with lust, enraged with anger, blinded by delusion, overwhelmed with mind ensnared, man aims at his own ruin, at the other's ruin, at the ruin of both parties, and he experiences mental pain and grief. But as soon as lust, anger and delusion are given up, then all mental pain, grief and suffering are destroyed, and one has reached "The Everlasting." Such is the teaching of the Holy One, the timeless and visible truth leading to Nibbāna, which is intelligible only to a wise man through his own experience.

So long as there are monks who are filled with faith in the Buddha, Dhamma and Sangha and live together in harmony and feel it their duty to follow the Holy Eightfold Path, and are untiring in developing meritorious actions and detest slothfulness so long will the Dhamma, the universal Law, continue.

Thus it rests with us to decide whether the Dhamma should continue for the good of many or whether the demon in human shape should gain power.

The "Will" manifested in our good and bad actions decides about our future and our whole destiny. Only he who understands the whole truth and nothing but the truth, furnishes the conditions for a long duration of the Dhamma, whilst those with a wrong understanding will ruin the Dhamma in no time.

The truth has one great obstacle to face, delusion, which constantly opposes it. Not the common denier is the strongest antagonist, but the man with great enthusiasm and little knowledge, and the over-wise hair-splitter who pronounces his system as the only refuge, and the pious man who believes out of veneration,

who is afraid to give any opinion of his own but only what he has learnt in school, and the fanatic with his narrowness: all those are the real enemies of truth.

It seems nearly impossible to carry the torch of truth through the crowd without scorching it.

Now, what may be the cause that there are only so few people in our present time that attain deliverance of mind, though the path to deliverance is clearly shown?

The cause is that the mass of the people are not walking on the Holy Eightfold Path, and that they do not like to exercise control over their minds. They will perhaps say:

'Well, what can the world bestow on me?

"To be in want, always in want."

That is the constant song that ever in our ears resounds,

And all our life long we hear that irksome song.'

'Why, Truth, didst thou come to worry us before our time and bring so much affliction? Thus the ignorant are talking without reason. They feel bored, and at this time they distrust their own minds. It is because politics swallows up all their desire for developing their higher faculties of the mind which would enable them to perceive dearly and distinctly the sphere of hell, earth and heaven in their true light.

The noble disciple of the Buddha, however, considers this world as a labyrinth of errors, as a dreadful desert, as a pool of infamy, as a dwelling place of wild beasts, as a land of ill luck, as a source of sorrow, as an ocean of misery, as a false joy, as an endless suffering, as greed, anger and delusion beyond measure, as thirst never stilled, as a skeleton at the feast, as a laugh on the wrong side of the mouth, as a stink in the nostrils, as a delicious drink mixed with poison, as a place being too hot to hold one, as a *fata morgana*, as a dwelling place of vice, as a harmonious disharmony, as a pitiless

war, as a breathing death, as a hell of the living, as an endless funeral, as a deplorable luck, as an apothecary's shop full of bitter gilded pills.

For that reason the noble disciple has no more desire to build up this world, but to get rid of it. He knows that all things are not worth the trouble. All bodily forms, feelings, perceptions, mental formations, and consciousness he regards as transient, subject to pain and suffering, and void of an Ego. Having thus attained insight into these 5 groups of existence, the noble disciple will attain deliverance of mind in due course and will reach happiness supreme.

Hence one could not say that observing the Holy Eightfold Path is equal to self-torment and pessimism, as it is the unfolding of inner serenity accompanied by unstemmed moral courage—the only worthy endeavour in life.

That is the solace of the Buddha, in which our heart always delights, and which guides us from worldly illusions into the realm of truth, from the restless struggle for existence to everlasting peace.

It is a delusive idea to regard this world as the best imaginable behind the laughing mask of nature; there are other things hiding than mere idle laughing and jubilation. Take away the mask, and you will find such things as cannibalism, child-murder, sanctioned murder in many forms, slavery and bondage, theft and robbery, oppressing and torturing old and helpless people and prisoners, disregarding the life of others and massacre, attack from enemies pouring blood out like water, taking delight in ferocious deeds, shamelessness and sexual perversion of every sort, and egotism without limits: such the silent thinker is beholding the world and the life that the majority welcome and love so dearly.

'Don't trouble me with your mother nature' said Prof. Naegeli⁷ to a student, who in his bulletin bestowed great praise upon nature.

He said : 'If mother nature has been so kind-hearted as the common run of people say, she should never allow the cat playing with the mice so cruelly, and the redbacked shrike piercing the insect in such a horrid and dreadful way. Who else put such horrid instincts but your glorified mother nature?'

'She certainly disposes over wonderful instruments and arrangements by which she is of great use to us today, but she will destroy us tomorrow.

'Don't try to find compassion in nature; Amongst men you may find compassion. We must compel nature to hand over to us her instruments to our interest.'

To value life in a correct way, it is necessary to that end to plunge into deep reflection on all that is alive and astir on this earth. There the "*Ecce vita*" will, as a plastic picture, reveal to our mind's eye that Gorgon's head, whose looks turn the beholder to stone.

Generally most people dislike to see the true facts of life. They like to lull themselves in security by sweet dreaming, imagination, enthusiasm, and take the shadow for the substance; but whenever they see for one moment things in their true nature, they turn away with a shudder and say: 'My dear Sir, don't think about those things so deeply.'

Such people are deceiving themselves by sophism, hair-splitting and false pretences better than the deepest thinker in trying to solve the problem of "Know thyself."

'*Aññamaññakhādikā ettha vattati*: It is the practice here that one being eats up the other,' says the Buddha.

⁷ Karl Wilhelm von Naegeli, Swiss Botanist (1817-1891). Held, successively, professorships in the Universities of Zurich, Frieburgh and Munich. Made important contributions to Botany and the study of living cells.

In the air as on earth, as well as in water, all living beings are in a permanent struggle for existence, in a never ending battle of life. Due to greed, anger and delusion man is always at war with his neighbour, trying through tricks, dodges and devices to live at the expense of others; like Cain, to kill his brother, rob him or make him his slave.

We see how in rage men are killing each other, ruining each other out of greed and anger: a pitiless war without mercy and compassion. And the more man becomes civilized, the more dreadful is the struggle for existence—sounds of merciless savagery and yelling shrieks of mortal fear and horrible yells of death cry to heaven for vengeance.

In a thousand-fold echo we hear the mad cries of pain and despair—the wild howling of the myriad of hecatombs of most unlucky creatures, which the “homo sapiens” daily and hourly drags on to the altar of science and to the slaughtering benches.

The fumes of this ocean of blood are rising heavenwards, calling for revenge. We are breathless—seeing thousands of worlds go to wreck and ruin under pain and torture—worlds like our own.

Our shuddering eyes are beholding many horrible crimes, wars and plagues with their havoc and devastations.

We are reading the oppressive thoughts of guilt, of repentance and accusation. ‘Oh, have pity, you gloomy ghosts of guilt;’ But they have not. Threatening they are appearing before our minds, pictures of judgment of conscience are running through our minds, in mortal fear.

Numberless like the stars in the canopy of heaven, so our prayers rise to heaven, but with no response

They never will be heard in heaven
If heaven does not enter us
And only there the prayers ripen,..
Where love and mercy fill our heart
There will the ever rising sorrows

Calm down, there in that heart alone,
That, free from fear and unrest, firmly
Clings to the Buddha’s Holy Law!

Through steadily following the Holy Eightfold Path, and being devoted to exertion and patience, it is possible, even for the worst evil-doer, to bring the liberation of his heart to highest perfection and so partake of happiness sublime.

Thus, one proudly can say that the teaching of the Buddha bestows the highest happiness, even in this present life. It fulfils all our higher aspirations and makes the sun of righteousness shine in our hearts. It satisfies all our expectations of life, bestows incomparable security, does not let us fall again into error but frees us from greed, anger and delusion, frees us for ever from all evil and suffering.

Even the many good things one may have sacrificed for the material welfare of other beings, be they ever so great and noble, even they are transient and subject to decay, but the 4 Noble Truths that the Buddha has proclaimed to the world are immutable, indestructible and everlasting.

And that generation is the happiest, where these 4 Holy Truths are well established and known. For that reason one should not miss such golden opportunity, but incite one’s will to realize these truths and reach enlightenment, so rarely found in this world.

That is why the Buddha said at the time of his death:

All things are transient, work out your salvation with earnestness!’

‘Adhigatam idam bahūhi amatam,
Ajjāpi ca labhanīyam idam,
Yo yoniso payuñjati
Na ca sakkā aghaṭamānena.’

(Therī-Gathā 513)

‘Attained has been this deathlessness by many,
And still today this state can be attained
By him who strives in earnestness,
But none will reach it without strife.



The Hon. Prime Minister U Nu, delivering a speech on the Five Precepts. (Jacket) and a Pasce. U Nu is wearing a Gaungbaung (Headdress) an Aingyi

THE FIVE PRECEPTS

LECTURE BY THE HON'BLE U NU, PRIME MINISTER OF BURMA,
AT THE GREAT CAVE ON JANUARY 19, 1958 (TRANSLATION.)

Mr. Chairman, Ladies and Gentlemen,

In November 1956, I went to the Buddha Jayanti celebrations at Delhi and returned to Rangoon from Calcutta by one of our Government steamships. As we were approaching Rangoon, the Buddhist sailors on the ship, about fifty in number, came and paid me respect in the Burmese Buddhist way. After I had given them my benediction, I asked them if they knew the Five Precepts and it came as a shock to me that of the fifty Buddhists there, only two could answer in the affirmative. Since the rest did not know even the Five Precepts, it would have been difficult for them to understand the meaning and significance of the Buddha, the Dhamma, and the Saṅgha. For such people, if they were to grow old and die in this state of ignorance, their lives as human beings, in spite of their having been born during the prevalence of Buddhism in this world, would not have been worthwhile at all. Thinking over this, I become very anxious for their spiritual future.

Again, just before the last Buddhist Lent some young men, security guards, came and paid me respect in accordance with Burmese Buddhist custom. I asked these young men too, whether any of them knew the Five Precepts. This time also there were only two in the company who could say that they knew the Five Precepts. I was very much upset by this discovery. This time I was upset not merely because of my concern for the spiritual welfare of these young guards, but also because I felt that:

1. at least over half of the youth of the country probably did not know what the Five Precepts are:
2. being ignorant of the Five Precepts, they would not know how to conduct themselves morally and properly; and

3. a country where over half the population did not know how to conduct themselves morally and properly, would be facing a terrifying future.

From that time onwards, I have been thinking of ways and means of spreading the knowledge of the Five Precepts throughout the country, and I became very glad when on the Full Moon Day of Waso (May), I heard our former Chief Justice of the Union, U Thein Maung, express a desire to propagate the observance of the Five Precepts in the country. I immediately gave a promise that I would help to the utmost of my ability to enable U Thein Maung's idea to be carried out successfully. I am very grateful to U Thein Maung for his invitation to come and speak on the Five Precepts today, and to the Hon'ble Bo Hmu Aung for making this assembly possible.

Mr. Chairman, Ladies and Gentlemen,

Every single person must observe at least the Five Precepts. Before I explain why it is essential for everyone to observe the Five Precepts as steadfastly as one would keep a pasoe⁸ wound firmly round one's body, I would like to make the meaning of *samsāra* clear to the audience.

Samsāra means becoming or coming into existence continuously without cessation or intermission. Because of this phenomenon, all beings after death are reborn into one existence after another, becoming either *Brahmas*, or *Devas*, or human beings, or beasts or beings in a state of misery like *petas*, or beings in a state of torment like *asurakas*, or woeful beings in the lowest planes of existence.

⁸ A silken garment 4 yards long and 50 inches in breadth worn by Burmese gentlemen. See picture facing this page.

To speak in terms of gain or loss, if a human being after his death is reborn as a human being, there may be neither gain nor loss. If he is reborn as a *Deva* or a *Brahma*, there is a gain. But, if he is reborn as a beast, or a *peta*, or as an *asuraka*, or as a woeful denizen of the lowest plane of existence, there is a distinct loss.

For a person who suffers such a loss in his next rebirth, it is extremely difficult to regain his original state as a human being, let alone the possibility of advancing to the higher existences by being reborn as a *Deva* or as a *Brahma*.

In the four lower planes of existence, such as that of beasts, *petas*, *asurakas* or the woeful beings of the lowest plane, it is extremely difficult ever to have the opportunity to listen to the Dhamma. Even if this rare chance should occur, it would be very difficult for such beings in the lower planes to understand the Dhamma. Thus, when a being happens to be reborn in one of the four lower planes of existence, it becomes most difficult for him even to hope for escape from these lower planes.

Inasmuch as it is possible even for monks, or those human beings who are normally steadfast in their observance of *sīla* or Moral Practice, to fall headlong to these four lower planes through negligence there can be no doubt at all that

1. those who are entirely ignorant of what the Five Precepts are;
2. those who know what the Five Precepts are, but who are loose and wavering in their observance of these Precepts; and
3. those who habitually disregard and break either one, or some, or all of these Five Precepts,

will on their death fall to the four lower planes.

Therefore, every person who does not wish to lose at least the possibility of being reborn as a human being, must rigorously and steadfastly observe the Five Precepts. What *are* these Five Precepts?

Observance of a moral Precept means keeping close watch and ward on one's own actions and speech so that one may not commit any evil or speak any evil. Thus, the Five Precepts are none other than exercising vigilance over one's action and speech in relation to five evil things, so as to prevent oneself from doing or speaking evil. These five evil things are:

1. taking another being's life;
2. taking another person's property;
3. committing adultery, or carnally knowing maidens still under the protection of guardians;
4. speaking falsehood; and
5. taking intoxicants.

The above five evil things, except the fourth one, which involves speech, pertain to physical action. Exercising vigilance over one's actions and speech so that one neither does evil nor speaks evil in the five ways indicated above, is observance of the Five Precepts.

ALTERNATIVE NAMES FOR THE FIVE PRECEPTS

The Five Precepts are variously identified by several different names in the Five *Nikāyas* the Three *Piṭakas* and eighty-four thousand units of the *Dhamma*. Of these, the better known are as follows:

Vāritta Sīla

Sīla or Moral Practice is of two kinds, *Cāritta Sīla* and *Vāritta Sīla*. *Cāritta Sīla* is the observance of certain practices which have been prescribed by the Buddha as being worthy of observance. For example, the thirteen Austerities, or *Dhutangas*, are a form of *Cāritta Sīla*. In the case of *Cāritta Sīla*, one acquires merit by its observance, or fails to acquire merit if there is a lack of observance of the *Sīla*. *Vāritta Sīla* is the refraining from certain practices which the Buddha mentioned as practices to be avoided. The Five Precepts are a form of *Vāritta Sīla*. The characteristic of *Vāritta Sīla* is that its observance, involving avoidance of the evil practices, enables one to

acquire merit, while its non-observance, indulgence in the evil practices, causes one to acquire demerit. Since the Five Precepts involve the avoidance of certain evil practices, the Precepts are included in and are known as *Vāritta Sīla*.

This is as set forth in the *Sīla Niddesa* Chapter of the *Visuddhi Magga Aṭṭhakathā*.

Pañca Sīla (Five Moral Practices)

The Five Precepts, beginning with *Pāṇātipātā Veramaṇī* (abstaining from taking life), involve vigilance and control over actions and speech, and are therefore known as *Sīla* or Moral Practice. Since this *Sīla*, when enumerated item by item, totals five items, it is called the Five Precepts, or in Pāli, *Pañca Sīla*.

This is as set forth in the following texts: The *Tuṇḍila Jātaka* of the *Chakka Nipāta*, in *Jātaka Aṭṭhakathā*; *Aṭṭhasālinī Aṭṭhakathā Sammohavinodanī Aṭṭhakathā*; *Sagāthāvagga Saṃyutta Aṭṭhakathā*; *Buddhavaṃsa Pāli Text*; *Nandatheri Apadāna*, and the *Pañca Sīla Samādāniyatthera Apadāna*, of the *Apadāna* (Sixth Synod Pāli Text).

*Pañca Sikkhāpada*⁹ (Five Moral Rules)

The Five Precepts beginning with *Pāṇātipātā Veramaṇī*, are worthy of observance as moral rules, and are therefore, called *Sikkhāpada*. Since these moral precepts, when enumerated item by item, amount to five items, they are called Five Moral Rules or in Pāli *Pañca Sikkhāpada*.

This is as set forth in the: *Sangīti Sutta* of the *Dīghanikāya Pāthikavagga Pāli Text Sammohavinodanī Aṭṭhakathā*; *Visuddhimagga Aṭṭhakathā*; and *Sikkhāpadavibhanga* of the *Khuddakanikāya Abhidhamma Vibhanga Pāli Text*.

Cakkavatti Dhammasat

Every Universal Monarch that has ruled over the whole Universe did not promulgate special laws in governing the universe, other

than the Five Precepts which were required to be observed by the denizens of the universe. Thus the Five Precepts formed the *Dhammasat* or Edicts of the Universal Monarchs. Therefore, the Five Precepts may be called the Law of Universal Monarchs, or in Pāli “*Cakkavatti Dhammasat*.”

This is as set forth in the following; *Mahāsudassana Sutta* of the *Dīghanikāya Mahāvagga* (Sixth Synod Pāli Text); and *Cakkavatti Sutta* of the *Dīghanikāya Pāthikavagga Pāli Text*.

Garudhamma

As the Five Precepts are worthy of being observed with the highest regard and the strictest attention by laymen, the Precepts are known as *Garudhamma*.

This is as set forth in the *Garudhamma Jātaka* of the *Tikanipāta* in the Second Volume of the *Jātaka Aṭṭhakathā*. (In the Sinhalese and the Thai versions this *Garudhamma Jātaka* is known as *Kurudhamma Jātaka*.)

Ariyadhamma

As the Five Precepts are observed by *Ariyas*, or Men of noble virtue, the Precepts are known as *Ariyadhamma*.

This is as set forth in the *Pañcanguttara Aṭṭhakathā*, being a commentary on the *Gihisutta* of the *Anguttaranikāya Pañcakanipāta*.

Gahaṭṭha Sīla

The Five Precepts beginning with *Pāṇātipātā Veramaṇī*, form a course of Moral Practice worthy of observance by worldly men or householders, and are therefore known as *Gahaṭṭha Sīla*.

This is as set forth in the *Sīla Niddesa* of the, *Visuddhimagga Aṭṭhakathā*.

Nicca Sīla

The Five Precepts are worthy of steadfast, continuous observance by lay people as carefully as one would always keep a pasoe

⁹ Sikkhāpada: Steps of training

wound firmly round one's body, and therefore, the Precepts are called *Nicca Sīla*.

This is as set forth in the *Visuddhimagga Aṭṭhakathā*.

Ariyakanta

The Five Precepts are worthy of the appreciation and adherence of men of noble virtue, and are therefore called *Ariyakanta*.

This is as set forth in the *Gihisutta* of the *Anguttaranikāya Pañcakanipāta* (Sixth Synod Pāli Text), and *Soṭāpatti Saṃyutta* of the *Samyuttanikāya Mahāvagga Saṃyutta* (Sixth Synod Pāli Text).

BENEFITS OF THE FIVE PRECEPTS, IN BRIEF.

Five Beneficial Results. A person who steadfastly and continuously observes the Five Precepts can gain the following beneficial results:

1. he can gain great wealth and possessions;
2. he can gain great fame and reputation;
3. he can appear with courage and confidence in the midst of a public assembly;
4. on the point of death, he can die with calmness and equanimity, without falling into stupor or lethargy;
5. after his death, he will be reborn in the world of *Devas*.

This is as set forth in the: *Sīlasutta* of the *Akkosakavagga* in the *Anguttaranikāya Pañcakanipāta* (Sixth Synod Pāli Text); *Pāṭaligāma Vatthu* of the *Bhesajjakkhandhaka* in the *Vinayamahāvagga* (Sixth Synod Pāli Text); and the *Pāṭaligāmiya Sutta* of the *Khuddhakanikāya Udāna* (Sixth Synod Pāli Text).

The *Verasutta* in the *Anguttaranikāya Pañcakanipāta* (Sixth Synod Pāli Text) says:—

The person who steadfastly observes the Five Precepts may be called The Possessor of Moral Practice, or *Sīlavā* in Pāli. Such a

person, on his death, is reborn in the good Planes of Existence, such as the six worlds of the *Devas* and the world of human beings.

The *Sikkhāpadapeyyāla* of the *Anguttaranikāya Pañcakanipāta* (Sixth Synod Pāli Text) says:—

The person who steadfastly observes the Five precepts, on his death, is reborn in the world of *Devas*.

BENEFITS OF THE FIVE PRECEPTS, IN DETAIL.

The following are the beneficial results, in detail, of observing the Five Precepts.

(a) *Pāñātipātā Veramaṇī*. “The beneficial results of refraining from taking another being's life:” The person who vigilantly and steadfastly observes the Precept of refraining from taking another being's life reaches the world of *Devas*, on his death. When he expires in the world of *Devas*, and is reborn in the world of human beings, he is endowed with the following qualities:

1. having no physical defects or deformities;
2. being proportionate in physical stature and form;
3. being swift in movement;
4. having well proportioned feet;
5. having a pleasant figure;
6. gentleness;
7. cleanliness;
8. courage;
9. strength;
10. ability to speak well and smoothly;
11. being the object of affection and regard by others;
12. having a united following;
13. not having a rough brutal body;
14. being free from harm at the hands of others;
15. not being subject to death by others' weapons;
16. having a large retinue;
17. having a beautiful golden complexion
18. having a handsome appearance;
19. being free from disease and illness;

20. being free from anxiety and grief;
21. being able to associate with loved ones always; and
22. being long-lived.

(b) *Adinnādānā Veramaṇī* . “The beneficial results of refraining from taking another person’s property.” The person who vigilantly and steadfastly observes the precept of refraining from taking another person’s property reaches the world of *Devas* on his death. When he expires in the world of *Devas*, and is reborn in the world of human beings, he is endowed with the following qualities:

1. having great possessions;
2. having untold wealth and riches;
3. having wealth that does not deteriorate;
4. being able to obtain quickly any possessions desired;
5. having riches that cannot be taken away or destroyed by inimical elements;
6. having noble wealth and position;
7. being chief or leader everywhere;
8. not experiencing any lack or unavailability of anything;
9. having a peaceful, unperturbed life.

(c) *Kāmesu Micchācārā Veramaṇī* . “The beneficial results of refraining from committing adultery, or from carnally knowing maidens still under guardianship.” The person who vigilantly and steadfastly observes this *Kāmesu Micchācārā* Precept reaches the world of *Devas* on his death. When he expires in the world of *Devas*, and is reborn in the world of human beings, he is endowed with the following qualities:

1. having no enemies;
2. being the object of affection and regard by all others;
3. being able to obtain food, beverages, clothes and ornaments readily;
4. being able to sleep well and peacefully;
5. being able to wake up in peace and comfort;
6. being free from falling into the four lower planes;
7. being free from the state of a eunuch;
8. being free from gusts of hot anger;

9. being given to just and fair actions;
10. having a fresh and happy face;
11. being able to enjoy comfort and well-being;
12. being free from physical defects and deformities;
13. having a sound and healthy appearance;
14. not being assailed by doubts and suspicions;
15. having no anxiety or worry;
16. being able to live in calm happiness;
17. having no dangers, or threats, or harm;
18. being able to associate with loved ones.

(d) *Musāvādā Veramaṇī* “The beneficial results of refraining from speaking falsehood.” The person who vigilantly and steadfastly observes this *Musāvādā* Precept reaches the world of *Devas* on his death. When he expires in the world of *Devas*, and is reborn in the world of human beings, he is endowed with the following qualities:

1. having an open-hearted and radiant appearance;
2. having sweet and faultless speech;
3. having even and white teeth;
4. being not too fat;
5. being not too thin;
6. being not too short;
7. being not too tall;
8. having a body that is pleasant to the touch;
9. having a fragrant mouth like the sweet smell of a lotus;
10. being listened to with regard and esteem by others;
11. having a significant and impressive way of expression;
12. having a soft, thin, red tongue like a lotus petal;
13. being free from disappointment or failure;
14. being free from shocks and alarms.

(e) *Surāmeraya Majjapamādaṭṭhānā Veramaṇī*. “The beneficial results of refraining from taking intoxicants.” The person who vigilantly and steadfastly observes this *Surāmeraya* Precept reaches the world of

Devas on his death. When he expires in the world of *Devas*, and is reborn in the world of Human beings, he is endowed with the following qualities:

1. being mindful of anything that is to be done at a given time;
2. being endowed with intelligence and intellectual power;
3. being always alert at all times;
4. having initiative and enterprise to meet all contingencies;
5. being industrious;
6. being free from deafness and dumbness;
7. being free from madness;
8. being free from shocks and alarms;
9. being free from oppression or restriction;
10. being free from a hateful attitude towards others;
11. being free from grudge and envy;
12. having always truthful speech;
13. being free from rough and futile speech and from back-biting;
14. being aware of the gratitude owed to others;
15. being able to make return for the favours of others;
16. being generous and charitable;
17. having Moral Practice;
18. being fair and just;
19. not being given to anger;
20. having a sense of decency and a dread of evil;
21. having true belief;
22. being in a noble or worthy state of life;
23. being wise;
24. having discretion and judgment as to advantages and disadvantages of any situation or question.

The above are as set forth in the Third Part of the Fifth *Sutta* of the Third *Nipāta* in the *Itivuttaka Aṭṭhakathā*.

RESULTS OF BREAKING THE FIVE PRECEPTS, IN BRIEF.

The person who breaks the Five Precepts may suffer the following five bad results:

1. he will suffer loss and destruction of much property and many possessions;
2. he will be notorious and have an ill reputation;
3. he will be timid and ashamed in the midst of public assemblies;
4. on the point of death, he will sink into stupor and lethargy;
5. immediately after his death, he will reach one of the four lower planes of existence.

These bad results are set forth in the the Fifth *Nipāta* of the *Anguttaranikāya* (Sixth Synod Pāli Text) and the *Pāṭaligāma Vatthu* in *Bhesajjakkhandhaka* of *Vinayamahāvagga* (Sixth Synod Pāli Text); and *Pāṭaligāmiyasutta* of *Khuddhakanikāya Udāna* (Sixth Synod Pāli Text).

RESULTS OF BREAKING THE FIVE PRECEPTS, IN DETAIL.

The following are the bad results, in detail, of breaking the Five Precepts:

(a) *Pāṇātipātā*. “The bad results of taking another being’s life:” The person who takes another being’s life will be reborn in one of the four lower planes of existence on his death. If he should later be reborn in the human world, after suffering in those lower planes, he will have a short life, and may even die soon after birth.

(b) *Adinnādāna*. “The bad results of taking another person’s property:” The person who takes another person’s property will, on his death, reach one of the four lower planes of existence, and after that, if he should be reborn in the human world, he is liable to lose possessions and property, so that even a little wealth may not remain with him.

(c) *Kāmesu Micchācārā*. “The bad results of committing adultery or carnally knowing maidens still under guardianship:” the person who breaks this Precept of *Kāmesu*

Micchācārā may, on his death, reach one of the Four lower planes of existence, and after that, if he should be reborn in the human world, he is liable to have many enemies, so that all who meet him regard him with hostility.

(d) *Musāvādā*. “The bad result of speaking falsehood:” The person who utters falsehood is extremely likely on his death, to reach the four lower planes of existence, and after that, if he should be reborn in the human world, he will be subjected to unjust allegations and may be held responsible for others’ misdeeds.

(e) *Surāpāna*. “The bad results of taking intoxicants:” The person who takes intoxicants is extremely likely, on his death to reach one of four lower planes of existence, and after that, if he should be reborn in the human world, he is liable to suffer from madness, or psychopathic complaints, or he may be a deaf and dumb person.

The above is as set forth in the *Dānavagga* of the *Anguttaranikāya Aṭṭhakanipāta* Pāḷi Text, and the *Dānavagga* of the *Aṭṭhakanipāta* in the *Manorathapūraṇī Aṭṭhakathā* being a commentary on the *Anguttaranikāya*.

After having dealt with the beneficial results accruing from a steadfast observance of the Five Precepts, as well as the bad consequences resulting from breaking the Precepts, as set forth in the Texts, I would like to go on to a description of the proper way in which the Five Precepts should be observed.

I would not like those who keep the Five Precepts to observe them in the way a certain black leopard kept them.

Once upon a time, a black leopard, which lived on an island near the shore of a river, found that he was cut off from all possibility of hunting for food, because of a sudden flood during the night. Then the black leopard said to himself that as he was not going to get any food that day, he might as well keep the Fast Day, and so he resolved to observe the Precepts. The Spirit of the Forest wanted to

test the sincerity of the black leopard, and taking the form of a goat, let the leopard hear its bleating. When the leopard saw the goat, he decided that it would not do as yet to keep the Fast that day, and so he postponed his observance of the Precepts. The leopard chased the goat, but the goat disappeared. Then the leopard said to himself that his observance of the Precepts was quite intact, and decided to continue keeping the Fast Day.

I myself met an acquaintance during the last war who would pay homage to the Buddha and take the Five Precepts as soon as he got up from bed. But, as soon as he left the shrine room, he would start drinking. I would not wish my listeners, who keep the Five Precepts, to be like that man.

In connection with this question of keeping the Five Precepts in the proper way, I would like to relate to you the *Garudhamma Jātaka*. This *Garudhamma Jātaka* as related by the Buddha is to be found in the *Tikanipāta* of the *Jātaka Pāḷi* Text. In this *Jātaka* story, the Bodhisatta or the Future Buddha was a king named Dhanancayakorabya. He and

1. the King’s Mother;
2. the Chief Queen;
3. the King’s Brother, who was the heir-apparent;
4. the *Purohita* Brahmin who was the King’s Preceptor;
5. the Minister who was Keeper of the royal land records;
6. the King’s Charioteer;
7. a Rich Man;
8. the Minister of Agricultural Revenue;
9. the Keeper of the Palace Gates; and
10. a Courtesan,

are perfect models of how the Five Precepts should be observed, and their example should be followed by all those who keep the Five Precepts.

HOW A COUNTRY BECAME A HAPPY LAND THROUGH OBSERVANCE OF THE FIVE PRECEPTS.

(From the *Garudhamma Jātaka* of the *Tikanipāta* in the *Jātaka Pāli Text* #276.)

In ancient times, a king named Dhanañcaya Korabya ruled in the country of Kuru with his capital at Indapatta Nagara. The Bodhisatta or the Future Buddha was then the son of the king. After studying at the University, the prince was named heir-apparent to the throne. After a time, on the king's death, the prince succeeded to the throne, and took the same royal title as his father had, Dhanañcaya Korabya. This king, being the Bodhisatta, ruled over his country in accordance with the Ten Royal Duties laid upon monarchs, and observed steadfastly and strictly the *Garudhamma* Precepts.

The *Garudhamma* was the name given to the Five Precepts at that time; the name *Garudhamma* meant a group of precepts to which great attention should be paid, and which should be observed carefully.

In that city Indapatta Nagara, the capital of Kuru State, there were as mentioned the ten other people, besides the king, who steadfastly and strictly observed the *Garudhamma* precepts in the same way as the king did.

“King Dhanañcaya Korabya, being the Bodhisatta, built six halls of alms-giving at the four gates of the city, in the centre of the city, and at the palace gate. At these six halls, he gave six lakhs worth of alms daily. The fame of his generosity and his charitable alms-offering spread far and wide throughout the Jambudīpa island-continent.

At that time, in the country of Kalinga, which had as its capital Dantapura, there ruled the king Kalinga. The country of Kalinga suffered from drought, which brought on famine and epidemic diseases. Because of this, some of the Kalinga citizens emigrated to other countries with their families. One day, the (people of Kalinga gathered outside the palace gates and shouted for succour.

The king made enquiry into the reason for the shouts, and learnt of the trouble and misery his people were experiencing.

The king then asked his minister what was to be done to end the drought, and what had been done by kings in former times in similar circumstances. The ministers replied that in olden times, when there was a drought, kings would give alms; would observe the moral precepts, and would keep the Fast Day, sleeping meanwhile for seven successive nights on a layer of grass spread on the floor of a decorated chamber. Then the drought would end, the rains would come.

The king took the ministers' advice, and did as they said. But the drought continued, and the king asked the ministers what else was to be done.

The ministers said that King Dhanañcaya Korabya of Kuru State had a royal elephant called “*Añjana 'Vaṇṇa*” which was very auspicious. If this elephant could be brought to Kalinga, then the drought would end, The ministers said.

The king chose eight Royal Brahmins and sent them to King Dhanañcaya Korabya to ask for the elephant. The request was granted, but even after the arrival of the elephant in Kalinga State, the drought continued. The Kalinga king again consulted the ministers on further steps to take to end the drought. The ministers said that King Dhanañcaya Korabya observed the *Garudhamma* Precepts, and that was why the Kuru State had rain every fortnight or ten days. This abundance of rain in Kuru, the ministers said, must be due to King Dhanañcaya Korabya's virtue, and not to the elephant's presence. Then King Kalinga ordered that the elephant should be returned to King Dhanañcaya Korabya, and that the *Garudhamma* Precepts observed by that king be written down and brought back to Kalinga.

Accordingly, a mission of royal Brahmins and ministers from Kalinga went to Kuru State and requested King Dhanañcaya Korabya to dictate to them the *Garudhamma* Precepts that

they might write them down as heard from the king himself. King Dhanañcaya Korabya said that though it was true that he observed the *Garudhamma* Precepts, yet he had some doubt about his perfect observance of them. The reason for his doubt was that, at one time, during a festival the king took part in a game of archery, and an arrow from his bow fell into a pond in which there were fish. The king thought that the fish might have been harmed by this stray arrow, and thus he doubted the absolute purity and perfection of his observance of the *Garudhamma* Precepts. He told the Kalinga ministers that his mother observed these Precepts in complete purity, and advised them to go to her as a more fitting person to give them the *Garudhamma* Precepts.

The Kalinga envoys told the king that he had not broken the Precept of *Pāṇātipāta* since he had no intention of causing death to any of the fish in the pond. They asked him to give them the *Garudhamma* Precepts, since he was well qualified to do so.

King Dhanañcaya Korabya then complied with their request, dictating the *Garudhamma* Precepts to them; but he insisted on their going to his mother, as he felt that she would have, no occasion to doubt her Sīla.

The Kalinga envoys went then to the king's mother and made the request to be allowed to get the Precepts from her.

The king's mother said:

“It is true that I observe the *Garudhamma* Precepts. But I am unwilling to dictate the Precepts to you as I have some doubt about the purity or perfection of my observance. I am not satisfied on one point. Not long ago, a foreign king sent presents to my son Dhanañcaya Korabya, consisting of a piece of the heart-wood of sandal worth a lakh and a golden bouquet worth a thousand. My son gave me both these presents. As I no longer had the desire to adorn myself, I decided to give these two presents to my two daughters-in-law. I thought that my elder daughter-in-law, being

the queen, had a high position and was the recipient of more gifts and offerings than the other, and therefore I should give her the golden bouquet worth a thousand coins. My other daughter-in-law, being the wife of the heir-apparent, did not have as exalted a position as the queen or as many gifts, and therefore she should have the more valuable present, that is the piece of sandalwood worth a lakh. Reasoning along these lines, I gave them their respective presents. But after a while I doubted the correctness of my decision. I said to myself that the difference in their positions should not have been any concern of mine. I should have given the more valuable present to the one who was older and of greater rank. Thus I doubted whether or not I had broken the *Garudhamma* Precepts, having been responsible for this error. Therefore, I am not willing to dictate the Precepts to you. My daughter-in-law, the queen, observes these Precepts steadfastly and in perfection. Please go and get the Precepts from her.”

The Kalinga envoys assured the king's mother that she had a perfect right to dispose of her own possessions in any way she wished to. They said that if she was in doubt even about a little thing like that, there would be no possibility of her doing any kind of evil ever. Therefore, they insisted on her giving them the *Garudhamma* Precepts.

The king's mother complied with their request, but directed them to go also to the queen.

The Kalinga envoys approached the queen and repeated their request for the *Garudhamma* Precepts. The queen said that she did observe the *Garudhamma* Precepts, but she was not satisfied with the purity of her observance. She told the envoys that one day the king and his brother, the heir-apparent, were going round inspecting the city, on an elephant. The queen saw them from a window, and thought that it would be a good thing if the prince were to be her husband.

She thought that she would be happy if the prince on ascending the throne were to take her

as his queen. But she at once remembered that she should not have such a thought about another man when she was married already, since she was observing the *Garudhamma* Precepts. Therefore, she doubted whether she had not broken the observance of the Precepts. Thus she was unwilling for the envoys to take the Precepts from her. She directed them to her brother-in-law, the heir-apparent, who, she said, observed the Precepts in purity and perfection.

The Kalinga envoys assured the queen that the Precept of *Miccācāra* could not be broken by a mere thought. If the queen felt a doubt about her observance of the Precepts through merely having an improper thought, they said, she was not likely to commit any kind of evil. Therefore, they insisted on her giving them the Precepts.

The queen complied with their request, but directed them to go also to the prince, the heir-apparent.

The envoys approached the heir-apparent and repeated the request for the *Garudhamma* Precepts.

The prince said: “I do observe the *Garudhamma* Precepts, but now I have some doubt about the purity of my observance, and therefore I am not willing to let you have the Precepts from me. My doubt arose like this. When I go to the palace to attend the evening audience of the king, I usually go in my chariot. When I intend to dine at the palace and spend the night there I always leave my whip and the reins at the front of the chariot. Seeing this sign, my retinue go home, and come and wait for me at the palace gate the next morning. The charioteer also takes the chariot away, and brings it back for me the next morning. But if I intend to leave the palace the same evening without dining or spending the night there, I leave the reins and the whip inside the chariot. This sign tells my retinue that I will not stay long in the palace, and they wait for me at the palace gate. One day, intending to leave the palace immediately after the evening audience, I left my whip and the

reins inside the chariot, as the usual sign. But a great storm came when I had got inside the palace and the king asked me to dine and spend the night in the palace, because of the storm. I did so. But when I came out in the morning, I found that my retinue and all the officers of my household had been waiting for me at the palace gate the whole night through, in the storm. Thus I had caused trouble and discomfort to a lot of other people, even though I was observing the *Garudhamma* Precepts. Therefore I doubt the purity of my observance and am not willing to let you have the Precepts at my hands.”

The Kalinga envoys assured the prince that as he had no intention whatever of bringing trouble and discomfort to others on that occasion he could not possibly be held responsible for the results. They said that if he felt a doubt even for such a little thing, there would be no likelihood of his breaking any of the Precepts. They insisted on the prince giving them the Precepts.

The prince reluctantly complied with their request, but directed them to go also to the *Purohita*, the royal preceptor, who, he said, observed the *Garudhamma* Precepts in purity and perfection.

The Kalinga envoys approached the *Purohita* brahmin, and repeated the request for the *Garudhamma* Precepts. The *Purohita* brahmin said: “It is true that I observe the *Garudhamma* Precepts, but now I am not satisfied with the purity of my observance because of a certain doubt. At one time, on my way to an audience at the palace, I saw a wonderful chariot, as radiant as the newly risen sun, being brought along by a foreign diplomatic mission. On enquiry, I found that this chariot was a present for the king, Dhanañcaya Korabya. I felt in my mind that as I was advanced in age it would be a very good thing if the king were to make a present of the chariot to me. I would then be able to go about in comfort and splendour. When I got to the palace and was ushered into the audience room, the foreign ambassadors arrived and

made their presentation of the chariot to the king. The king then said that the chariot was very beautiful, and that it would be fitting for the royal preceptor to have it. So he offered it to me as a present. But I refused the chariot, even though the offer was made more than once. I felt that it was very improper of me, as one who was keeping the *Garudhamma* Precepts to covet another man's property. Thus, I have a doubt about the purity of my observance of the Precepts, and I am unwilling for you to have the Precepts at my hands. But the minister of the royal land records is a person who observes the Precepts in purity and perfection. Please go and get the Precepts from him.

The Kalinga envoys assured the *Purohita* brahmin that a mere feeling of desire for something could not spoil the observance of the Precepts. They said that if the *Purohita* felt doubt through such a little thing, he would not be likely to commit any evil, and they insisted on his dictating the Precepts to them.

The *Purohita* complied with their request, but directed them to go also to the keeper of the royal land records.

The Kalinga envoys approached the minister of the royal land records, and repeated their request for the *Garudhamma* Precepts.

The minister of the royal land records said: "It is true that I keep the *Garudhamma* Precepts. But now, I have a doubt about the purity of my observance. Once I went to a large village and surveyed the paddy-land of a well-to-do person. The way in which the survey was done was to measure the land by means of a rope, one end of which was held by the land owner, and the other end of which was wound round a spear held by me. When I rested the point of the spear on the ground, I found that the point was just over the mouth of a field-crab hole. That happened to be the exact place where the point of the spear should go in. But if the spear was put in there, the field-crab inside the hole would be killed. If, however, the spear were moved to either side of the hole, the king or the land owner would

be bound to be the loser, since it would make a difference by that much bit of ground in the extent of demarcation. In this dilemma, I thought that it was not likely that a crab was in the hole, since I had seen no sign of it. Then, I put the spear into the hole, and I heard the noise made by a crab. I felt then that the spear's point probably fell on the back of the crab, and might have killed the crab. I felt very sad about this, and I have a doubt about the purity or soundness of my observance of the *Garudhamma* Precepts. Therefore, I do not wish you to have these Precepts at my hands. You should go to the charioteer for these, as his observance of the Precepts is both steadfast and sound."

The Kalinga envoys assured the minister that he could not be held responsible for the crab's death, since he had no intention of killing it. They said that if the minister had a doubt about such a little thing, he was not likely to do any evil, and they pressed him to let them have the *Garudhamma* Precepts.

The minister complied with their request, but directed them to go also to the royal charioteer.

The Kalinga envoys approached the royal charioteer, and made the same request as they had done to the others. The charioteer said: "It is true I observe the *Garudhamma* Precepts, but I am not satisfied with the purity or soundness of my observance. The horses drawing the royal chariot are very well trained, and respond to the slightest sign from me. At one time I was driving the king to the royal garden. In the evening, on our way back to the palace, a storm came up and darkened the sky. It was about sunset then. I was afraid that the king would get wet in the rain if we could not get back to the palace in time. Therefore, I touched the horses with my whip, to make them gallop. From that time onwards whenever I drive the king to the garden, on passing this spot, the horses always break into a gallop, thinking that there must be some danger at that spot since I had touched them with the whip there. I am upset in my mind about this. I

would not have been held responsible if the king had got wet in the rain. In my over-anxiety I had caused the well-trained horses to gallop without sufficient cause, and thus they exert themselves every time they pass this spot now. Therefore, I have a doubt about the soundness of my observance of the Precepts. I am unwilling to give you the Precepts. You should go to the richest man in the country, who observes the Precepts in purity and soundness.”

The Kalinga envoys assured the royal charioteer that he could not have broken any of the Precepts, since he had no intention of causing the horses to strain themselves unduly. They insisted that he was well qualified to dictate the Precepts to them, since he would not commit evil. The charioteer complied with their request, but directed them to go also to the rich man to get the Precepts.

The Kalinga envoys approached the rich man with the request for the *Garudhamma* Precepts. The rich man said that though he observed the Precepts, he had a doubt about the purity or soundness of his observance. He said that at one time on his way home from his paddy fields, he thoughtlessly plucked a handful of the paddy sprays and put them in his hair as an adornment. Only after that, he remembered that he had not paid the revenue in kind for the paddy in that particular field, and that his taking of a handful of paddy lessened the revenue he should pay by that much of an amount. So he doubted whether or not he had broken his observance of the Precepts. He directed the Kalinga envoys to the minister of agricultural revenue, who, he said, was a more fitting person than himself to give the *Garudhamma* Precepts.

The Kalinga envoys assured the rich man that he could not have broken any Precepts as he had no intention of stealing. They pressed him to dictate the Precepts to them. He complied with their request, but directed them to go also to the minister of agricultural revenue.

In those days, the minister of agricultural revenue was known literally as “Controller of the measuring basket”.

The Kalinga envoys approached the minister of agricultural revenue with the same request as they had made to the others. The minister admitted that he did observe the *Garudhamma* Precepts, but was unwilling to let them have the Precepts, because he doubted the purity or soundness of his observance. His doubt was due to the following circumstances. One day, he was sitting at the door of the royal granary, collecting as revenue that portion of the citizens’ paddy which was due to the king. For purposes of counting the baskets of paddy that were being put in the granary, he was using as tallies the paddy stalks from the as yet unmeasured heap of paddy. It suddenly rained then. He hurriedly put the paddy stalks used as tallies into the measured heap of paddy which was being taken as the king’s revenue. Then he sought shelter from the rain. And then he could not remember whether he had put the tally stalks into the revenue heap of paddy, or into the as yet undetermined heap of paddy. He thought that he might have done the former, and thus unjustly increased the king’s revenue at the expense of the subjects. Therefore he had a doubt about the purity or perfection of his observance of the *Garudhamma* Precepts and was unwilling to let the Kalinga envoys have the Precepts from him, but directed them to the keeper of the palace gates, who observed the Precepts without blemish.

The Kalinga envoys prevailed upon the minister to give them the Precepts, because they said that he could not have broken the precept against stealing, since he had no intention to steal. They said that if he had such a doubt about a little thing, he would not be likely to take another’s property ever. The minister gave them the Precepts, but at the same time urged them to go to the keeper of the palace gates for the Precepts.

The Kalinga envoys approached the keeper of the palace gates with the same request for the *Garudhamma* Precepts. The keeper of the

palace gates said that he was not satisfied with the purity or perfection of his observance of the Precepts. At one time, just as he was about to shut the gates of the city for the night, after proclaiming aloud a warning thrice, a poor man hurriedly approached the gates with a young woman in his company. Then the keeper of the gates harshly scolded the man, saying:

“Don’t you know that this is a land of law and order, and that gates have to be closed on time? You are doing wrong by enjoying yourself the whole day with a woman, and forgetting the time.” The poor man replied that the woman with him was actually his sister. Thus the keeper of the gates felt that having made an unjust allegation, his observance of the Precepts had been endangered. Having this doubt in his mind, he was unwilling to give the Kalinga envoys the Precepts, but directed them to go to the courtesan, who observed the Precepts in purity and soundness.

The Kalinga envoys assured the royal keeper of gates that he could not be held as having broken any Precepts, since he had not deliberately made a false allegation, but had been under a mistaken impression. They said that he would never be guilty of speaking falsehood, if he had this doubt over such a little matter. They urged him to dictate to them the *Garudhamma* Precepts. The keeper of the gates complied with their request, but directed them to go also to the courtesan.

The Kalinga envoys approached the courtesan, with the request that they might get the *Garudhamma* Precepts from her. The courtesan said: “It is true I observe the *Garudhamma* Precepts. But I am not satisfied with the purity of my observance. The reason is this. At one time, a young man came and gave me a thousand coins as a fee to enjoy himself with me, and said that he would come later. After taking this fee, I waited for him every day until three years had passed. During those three years, I did not accept any fees from anybody else, but waited for him, so as not to break my promise.

During this wait of three years, as I had no income I became very poor and found it difficult to find the wherewithal for the expenses of living. I went to a judge to get a decision on my problem. The judge, after due examination, gave the decision that from that time onwards I could seek an income by my way of living. As soon as I came out of the court, a man came and gave me a thousand coins as fee for enjoyment with me. As I stretched out my hand to take the money, the young man who had given me my fee three years before appeared suddenly. Then I told the second man that the person who had previously given me my fee three years ago had come back, and that I could not accept the fee of the second man. After this refusal, something wonderful happened. The young man who had given me my fee previously became suddenly transformed into a *Deva*, and with a splendour and a radiant, golden appearance like the bright shining light of the rising sun, he addressed us from the sky. The news of this spread throughout the whole city. This *Deva* said, as he stood in the sky, that he was the *Sakya* or ruler of the world of Devas and that he had assumed the form of a young man to test the observance of the Precepts by a courtesan, myself. He said that the Precepts must be observed in the way I had observed them, and he showered down a rain of jewels and gems on my house. But, still, I do not feel satisfied with the purity of my observance of the Precepts, as I had stretched out a hand to accept the fee of a second person, before I had discharged my obligations for the fee of a first person. Thus I have a doubt about my observance, and I am unwilling to give you the *Garudhamma* Precepts.”

The Kalinga envoys replied that the courtesan’s observance of the Precepts had not been broken at all by the mere intention to accept a second fee, and that her observance of the Precepts was absolutely pure and sound.

The courtesan then agreed to dictate the Precepts to the envoys. They took the Precepts back to Kalinga and gave them to the king. The king of Kalinga, his ministers, his

courtiers, and all the subjects of the king, from that time onwards observed the *Garudhamma* or Five Precepts, and the result was a sudden end to the drought, with heavy rain all over the country. Thus, they escaped famine and epidemics and the country became a happy land.

THE FIVE PRECEPTS: ONE OF FOUR SOTAPĀNNA CHARACTERISTICS.

The Buddha said:

‘O Monks, a noble disciple who is endowed with four characteristics is a Sotāpanna. From this state, there will be no headlong fall or recession. It is an enduring state. From this state, there will only be progress upwards to *Magga* and *Phala*, the noble Path and Fruition.

‘O Monks, what are these characteristics?’

1. The characteristics of steadfast, unshakable, complete belief in the attributes of the Buddha and the religion.
2. The characteristic of steadfast, unshakable, complete belief in the attributes of the Dhamma.
3. The characteristic of steadfast, unshakable, complete belief in the attributes of the Sangha.
4. The characteristic of steadfast and complete observance of Moral Practice, which is absolutely sound and pure, which is valued by wise men, which is unaccompanied by attachment and wrong belief, which can lead to *Samādhi*, and which is termed “*Ariyakanta*”, because it is valued by noble disciples.

‘O Monks, a disciple who is endowed with these four characteristics, is a Sotāpanna.’

This is as set forth by the Buddha in the *Brahmacariyogadha Sutta*, in the *Sotāpatti saṃyutta* of the *Mahāvagga* in the *Samyutta Nikāya*, (Sixth Synod Pāli Text).

Ariyakanta Sīla means the Five Precepts themselves. In the commentary on the above Pāli Text, *Sāratthapakāsinī*, it is stated that the Buddha termed the Five Precepts *Ariyakanta*, (the Moral Practice valued by Noble Disciples), because all noble and virtuous persons love and value the Five Precepts, and observe them even to the point of death.

Mr. Chairman, Ladies and Gentlemen,

I believe I have sufficiently dealt with the following four points:

1. What are the Five Precepts?
2. What are the benefits of observing the Five Precepts?
3. What are the bad results of breaking the Five Precepts?
4. How should the Five Precepts be kept?

Most people have intelligence enough to choose between gain and loss. Therefore, I would wish everybody to consider deeply before doing anything, whether it will lead to gain or to loss. It is not a difficult task to observe the Five Precepts. The person who observes the Five Precepts will gain great benefit both in the present life and in the future existences. Those who break the Five Precepts will suffer the consequences surely and certainly both in the present life and in future existences. Therefore, all the citizens of our country should deeply consider which of the two paths, one leading to gain and the other leading to definite loss, they should follow.

Those people who are continually uttering falsehood, or who are continually doing evil, probably think very well of themselves, only because they have not pondered deeply and somberly on the consequences. Evil speech and evil actions and evil thoughts do not disappear after their utterance, or commission, or entertainment in the mind. All this evil speech, evil deeds, and evil thoughts carry with them demeritorious or evil consequences, and will work to the detriment of the person responsible for such evil both in this life and in future existences.

Have we not seen with our very eyes all kinds of differences in the lot of human beings? Some people are poor, some are rich, some have a retinue and following, some are without any following, some are wise and intelligent, some have no wisdom or education, some are very well-formed physically, some are defective and deformed in body, some are manly, some are unmanly to the point of being eunuchs, some are healthy, some are sickly, some are short-lived, some are long-lived, some are exalted in position, some are lowly and humble, some command respect, some compel contempt, some are regarded with affection by everybody, and some are regarded with hatred.

All these states and conditions are not without cause. These different results are the consequences of the speech, the actions, and the thoughts which have been uttered, done, and entertained in the mind both in the present life and in previous existences.

These differences in the conditions and states of all persons and beings that are continually and daily before our eyes, should serve as very valuable lessons to us. Those of us who now enjoy a better lot in life as a consequence of meritorious deeds, both in past existences, and in the present existence, should take great care in speech, action, and thought to avoid evil so that we should not lose this good status in the coming existences. Moreover, we should endeavour to improve on our present lot and station in life, in existence after existence until the cessation of existence in Nibbāna, by always adhering to pure speech, pure actions, and pure thoughts.

FIVE FORBIDDEN TRADES.

‘These trades ought not to be plied by a lay-disciple.

What five?

Trade in weapons, trade in human beings, trade in flesh, trade in intoxicants and trade in poison.

Verily, these five trades ought not to be plied by a lay-disciple.’

In the same way, those of us who happen to be in an undesirable condition of life as a consequence of previous bad deeds, should try to prevent this condition becoming worse in future existences, and to improve our lot more and more in the existences to come, by avoiding evil speech, evil actions, and evil thoughts, and by endeavouring to adhere as much as possible to pure speech, pure actions, and pure thoughts.

If, instead of such virtuous endeavour, people should give rein to ignoble impulses in speech, in action, and in thought, they may be able to enjoy transitory and illusory advantages in this present life, whose short span is just like a bubble on the surface of the ocean. But, just as this watery bubble disappears in a moment, this life of ours will also come to its end quickly, and at its end there is a long stretch of existence after existence, where the evil consequences of the speech, action, and thought of these foolish people, will dominate and form their lot in life.

Therefore, while it is not too late, while there is still time and opportunity, let us put behind us our previous mistakes, and take good care not to commit any errors in the future. To do this, we must at least observe Moral Practice, in the form of the Five Precepts. Therefore, I urge all of my listeners to endeavour with all their might, while there is still time, to practise steadfastly the observance of the Five Precepts, and to adhere to such observance as securely as we gird our pasoes round our bodies.



The ancient great Buddhist Temple of Borobudur in Indonesia.



A Buddhist Group in Indonesia: the Indonesian Bhikkhu, the Venerable Jinnarakkhita, is seated on the left and The Venerable Bhikkhu Guneratna Thera from Ceylon on the right. They are surrounded by devout Buddhist Upasakas.

BOOK REVIEWS

HOW TO BE LUCKY.

Life's Highest Blessings (The Highroad of Success and Happiness) Dr. R. L. Soni, World Institute of Buddhist Culture, Soni Building, Mandalay, Price K. 10/—post free.

About a hundred years before a certain Mr. Davis advertised himself as the first citizen of the world, the Burmese King Mindon, at his court at Amarapura, told the Englishman Sir Arthur Phayre that the MANGALA SUTTA could well be the textbook of a world state.

The good and pious King Mindon extolled the Sutta to Sir Arthur and emphasised its great value.

The book under review gives the Sutta in romanised Pāḷi, followed by a word for word translation in English and then a rather free translation in stanzas modeled on the original Pāḷi stanzas, followed by several explanatory chapters.

In these the author has done a workman-like job in explaining in detail this famous Sutta, one of the earliest of the Buddha's Sermons.

However it is the first chapter of the book that is outstandingly good and that deserves to live, for its good writing, its simple style and its succinct explanation of what MANGALA really is.

It is a pity that the learned author did not then base his translation on his first chapter but stuck to the old and not very suitable translation of '*Mangala*' as 'Blessing'.

The word 'Blessing' should be eschewed if only for its horrible origin. It meant, originally, 'to mark with blood' and is a relic of a vindictive, savage and sadistic 'God' who could be fooled into thinking a man had suffered by seeing him 'marked with blood' and who demanded that innocent animals be brutally slaughtered since the savour of their flesh was sweet in his nostrils.

As the scholarly author shows in his first chapter, the Sutta was given to combat foolish superstition. The Buddha had pointed out that attachment to rite and ritual is a fetter to hold men down, and in the Dhammapada the first two verses set the tone of the Buddhadhamma, 'Mind precedes all things; they are all mind-made.'

As Dr. Soni points out 'He (the Buddha) denounced "Luck" or "fortune" or "auspiciousness" as chance events, and proclaimed instead the human behaviour, associations and activities as the real begetters of "fortune" or misfortune'. Thus the emphasis was shifted from unhealthy fears and the fettering superstitions to free enterprise, rational thinking, social obligations and self-confidence.'

The Buddha thus took the common feeling, stronger even in those days than in modern times, of 'a lucky thing to do' and put it on a far higher plane. Still 'a lucky thing to do' but with far-reaching social and moral and spiritual effects for all sentient beings as well as for the more immediate selfish benefits.

He took the word '*Mangala*', lucky or fortunate and put it, and all of the thinking of the world, on a higher ethical plane.

We can do the same even in our lower degree, our infinitely lower degree. We can put the 'lucky thing to do' as the moral, the ethical, the RIGHT thing to do, for our own benefit and that of others; thus following the Buddha.

So for *Mangalam Uttamam* the best translation is still: 'The luckiest thing to do!'

If we wish to be lucky, for ourselves and others, we must follow the basic moral and spiritual advice of the Mahāmāngala Sutta.

THE WHEEL: A NEW SERIES AT LOW COST.

Buddhist Publication Society: The Wheel, A series of Buddhist Publications.

It is indeed a pleasure to have something really good to recommend. Here is a new series at very low cost and quite well got up. Booklets that can be put in the pocket and carried about for reading and for reference.

We have received the first two titles: 'The Seven Factors of Enlightenment' by Venerable Piyadassi Thera and 'Vedanta and Buddhism' a good translation of the scholarly yet eminently readable work of Prof. Dr. H. von Glasenapp.

Single numbers are only Ceylon Cents 25 each and double numbers (number one above is a double number) double that price.

Further titles are expected shortly and we would recommend readers abroad to send ten shillings or a pound (just as easy to send from the point of view of exchange as larger amounts) in order to get the titles as they come out from time to time.

Publishers are: The Buddhist Publication Society, Forest Hermitage, Kandy, Ceylon, Secretary Venerable Nyanaponika Mahathera. Remittances, they ask to be sent to the Treasurer: Mr. A. S. Karunaratne, J. P. U. M., Crown Proctor, Kandy, Ceylon.

THERE, IT'S IN AGAIN!

Zen Buddhism: Christmas Humphreys, George Allen & Unwin, 16/—nett.

Here is the thousandth book to explain the unexplainable. 'Zen Buddhism' (the author carefully explains on Page 221 that it 'is neither Buddhism nor any other "ism") is here resolved to 'Zen', which as the author also explains, is not Meditation (P. 119).

Certainly if by 'Meditation' is meant 'Insight-Meditation' (*Vipassanā-bhāvanā*) then Zen is something of a 'half-way house' to it. Or perhaps the analogy could be improved by putting the half-way house at the foot of the mountains which the followers of Zen have no

need to climb as they are sure of what lies above and so can afford to 'sit and play games at the foot of the hill'.

The 'tweaks of the nose' and 'buffs on the jaw' and 'kicks and blows' and the 'slapped faces' and the 'new delight in a bottle of beer' have nothing in common with the Noble Teaching handed down so carefully and with such provenance from the days of the Buddha Himself.

That all sounds very much like 'the flow of normal life' and as the author says:

'The moment, therefore, that the student has gained some measure of mental control he begins to destroy the fetters created by thought. Thereafter meditation becomes a hindrance not a help. It is "unnatural", in that it hinders the normal flow of life'.

We can agree with the first sentence in the above, but have the Buddha's word for it that Meditation can never be dispensed with until final Nibbāna is reached. Let us quote from the *Mahāparinibbāna Sutta* of the *Dīgha Nikāya* wherein is the following description of the Passing Away of the Buddha

'And passing out of the third *Jhāna*, He entered the fourth. And passing out of the last *Jhāna* he immediately expired'.

One thing that is explained in this book is that the experience of 'Satori' made so much of by Zen (and which is, as the author shows, confined neither to East nor West, to Buddhism nor to any other religion) is far short of the 'One Way' (*Ekāyano*) of the Buddha. Indeed it is so far short, and it is so easy to be entranced by this, that the Buddha warned against attachment to it; and it is termed 'the ten obstacles in the way of Nibbāna'.

To quote from the *Abhidhammattha-sangaha*:

'The *Yogāvacara* (Disciple cultivating mental concentration) meditates on the states of mind and matter—that have been grasped in

the above manner with their causal relations ... He meditates that they are impermanent, being in a state of continuous change, a source of unease or suffering, 'substanceless' being devoid of any soul or ego. He meditates on their threefold characteristics, in the period of time, in their continuity and moments of existence. Thus meditating on them in their causal relation in their moments of existence, as rising and passing away, he gets the following

1. Obhāsa: a supernatural light, by which he is able to see most clearly every corner of the universe.
2. Pīti: a surpassing thrill of pleasure unlimited.

3. Passaddhi: composure, tranquility.
4. Adhimokkha: a firm resolve, strong faith
5. Paggaho: great energy.
6. Sukha: ease.
7. Ñāna: comprehension, insight.
8. Upaṭṭhāna: worship of this state.
9. Upekkhā: equanimity.
10. Nikkanti: a light desire for this state.

These ten obstacles seem to be "Satori" or perhaps 'Satori' without Sadism but even without the sadism are dangers if one takes them for the goal.

The Buddha taught that one should be perfectly sober and know where one is going before one accepts the advice to 'Walk on.'

BOOKS ON BUDDHISM

		Rs. NP.
The Life of Gotama Buddha by E. H. Brewster	16	00
Buddha and the Gospel of Buddhism by Anand Coomaraswamy	15	50
Essentials of Buddhist Philosophy by J. Takakusu	12	50
Abhidhamma Studies by Nyanaponika	4	50
Where the Buddha Trod by R. Haven-Hart	6	00
Edicts of Asoka by Murti and Aiyangar	92	00
A Survey of Buddhism by Bhikkhu Sangharakshita	15	00
The Path of Buddhism (Ceylon Buddhist Council)	4	50
Buddhism by Humphreys	1	75
2500 Buddha Jayanti Souvenir (Ceylon Buddhist Council Publication)	4	50
The Buddha Image and Ceylon by D. T. Devendra	10	00
Buddhist Meditation in the Southern School by G. C. Lounsbury	5	50
History and Literature of Buddhism by Rhys Davids	4	00
Buddhism in Kashmir and Ladakh by J. N. Gauhar and P. N. Gauhar	15	00
The Essence of Buddhism by P. L. Narasu	12	50
Asoka for the Young by A. Chakraborty	6	00
The Dhamma by Dr. Paul Carus	2	00
Light of Asia and the Indian Song of Songs by Sir Edwin Arnold	2	00

APPLY:

MAHA BODHI BOOK AGENCY

4-A. BANKIM CHATTERJEE STREET, CALCUTTA-12

NOTES AND NEWS

THE ORGANIZATION OF THE SANGHA IN CAMBODIA

Bhikkhu Preah Krou Viriyamuni (Thach-Prang) Indappañño.

It is not generally realised outside Cambodia that the strength and purity of the Sangha of this country owes much to the hierarchical organization of the Sangha.

The Royal Government of Cambodia is promoting the sublime Sāsana of the Omniscient Buddha by conferring the titles and positions here mentioned on suitable Bhikkhus. Due to this noble practice the Buddha Sāsana in Cambodia is prospering day by day.

All the recipients of these titles, which carry with them definite duties and responsibilities, are performing their functions under the leadership of His Holiness the Sangharājā Samdach Preah Mahā-Sumedhādhipati(C.N.) Jotañño.

There are four grades of ecclesiastical titles (Jagana) of the Mahānikāya Sect in Cambodia. These titles, each of which denotes a special position in the Sangha of Cambodia, can each be held only by one Mahāthera, and unless and until that Mahāthera goes to a higher rank there can be no other holder of the title during his lifetime since each signifies a definite position in the hierarchy. From the highest grade is selected The Sangharājā.

In this grade there are three titles:—

1. Preah Dhammalikkhita.
2. Preah Bodhivaṃsa.
3. Preah Vanarata.

ORDINATION AS BUDDHIST BHIKKHUS

Sixteen Japanese Buddhists, who had formerly followed different 'schools' of Buddhism, came to Burma in 1956, as the result of talks between the Japanese Buddhist

Association and the Union of Burma Buddha Sāsana Council, to study pristine Buddhism. On 4th August last they received Ordination as Theravādin Samaneras (novices) after some study and the realisation that the Pāli Canon has well preserved the 'Word of the Buddha'.

They have been continuing their studies and on 9th March this year received full ordination as Buddhist Bhikkhus.

With them receiving full ordination was Samanera Anuruddha, now Bhikkhu Anuruddha, who had come from America in 1957, and received ordination shortly thereafter as a Samanera.

The conferment of the Yellow Robe either as a Samanera or a Bhikkhu has no analogy with the ordination of a Catholic Priest or Presbyterian Minister, for instance. In such cases a deep knowledge of their doctrine is required usually and a period at a Theological Seminary or its equivalent. In the case of a Samanera the wish, and no evidence of bad character or of any hindrances, is sufficient for novitiation and Full Ordination may follow shortly thereafter if the Samanera seems in earnest.

Study and a full knowledge of the Doctrine follow, or should follow.

So in the present cases, the newly-ordained Bhikkhus are to study for periods of from two to three years when after sufficient knowledge and attainment they will go forth to spread the Doctrine of the Buddha.

The Union Buddha Sāsana Council took responsibility for the Ordination and leading citizens, acted as donors for the Bhikkhus' requisites.

RENAISSANCE OF BUDDHISM IN INDONESIA.

Built by a Buddhist king in the 8th century, the great shrine of Borobudur was a place of pilgrimage from all Indonesia and from far-flung places in Asia, but then for about a thousand years saw no activity. Buddhism though it never died out, was practised by a very small minority in what was once a predominantly Buddhist country.

Then five years ago, for the first time in ten centuries, a Buddhist Society of Indonesia, the Gabungan Sam Kauw, took the initiative and there were Wesak celebrations at Borobudur.

Burma's *Charge d'affaires* in Indonesia at the time, attended and remarked on the extraordinary experience and on the great renaissance that was taking place.

That renaissance has continued. Now in Indonesia there is much Buddhist activity, and a Theravādin Buddhist Bhikkhu, the Venerable

Jinarakkhita who was ordained and studied *Vipassanā-bhāvanā* in Burma under the Venerable Mahasī Sayadaw at one of Burma's leading Meditation Monasteries, is teaching in his homeland.

There have also been visits from Bhikkhus from Ceylon and quite a band of devout lay-followers keep the wheel of the Dhamma rolling.

BUDDHIST CALENDAR:

The Calendar opposite this page shows the UPOSATHA DAYS, the Buddhist Fast Days, marked in yellow. For an understanding of the Burmese numbers, please see the month of July wherein the numbers from one to fifteen run together.

In this month (July) the 8th is of the Waning and the 15th is the dark of the moon while the 23rd is the 8th of the Waxing and the 30th is the full Moon.



၁၃၁၉-ခု၊
ပြာသီလ နှင့် တပို့တွဲလ

JANUARY 1958						
တနင်္ဂနွေ SUN	*	၅	၁၂	၁၉	၂၆	လကွယ်
တနင်္ဂါလ MON	*	၆	၁၃	၂၀	၂၇	
အင်္ဂါ TUES	*	၇	၁၄	၂၁	၂၈	
ဗုဒ္ဓဟူး WEDNES	၁	၈	၁၅	၂၂	၂၉	
ကြာသပတေး THURS	၂	၉	၁၆	၂၃	၃၀	
သောကြာ FRI	၃	၁၀	၁၇	၂၄	၃၁	
စနေ SATUR	လပြည့် ၄	၁၁	၁၈	၂၅	*	

၁၃၁၉-ခု၊
တပို့တွဲလ နှင့် တပေါင်းလ

FEBRUARY 1958						
တနင်္ဂနွေ SUN	*	၁၄	၂၁	၂၈	၅	၁၂
တနင်္ဂါလ MON	*	၁၅	၂၂	၂၉	၆	၁၃
အင်္ဂါ TUES	*	၁၆	၂၃	၃၀	၇	၁၄
ဗုဒ္ဓဟူး WEDNES	*	၁၇	၂၄	၃၁	၈	၁၅
ကြာသပတေး THURS	*	၁၈	၂၅	၃	၉	၁၆
သောကြာ FRI	*	၁၉	၂၆	၄	၁၀	၁၇
စနေ SATUR	လပြည့် ၁	၂၀	၂၇	၅	၁၁	၁၈

၁၃၁၉-ခု၊
တပေါင်းလ နှင့် တန်ခူးလ

MARCH 1958						
တနင်္ဂနွေ SUN	၁၁	၁၃	၂၀	၂၇	၄	၁၁
တနင်္ဂါလ MON	၁၂	၁၄	၂၁	၂၈	၅	၁၂
အင်္ဂါ TUES	*	၁၅	၂၂	၂၉	၆	၁၃
ဗုဒ္ဓဟူး WEDNES	*	၁၆	၂၃	၃၀	၇	၁၄
ကြာသပတေး THURS	*	၁၇	၂၄	၃၁	၈	၁၅
သောကြာ FRI	*	၁၈	၂၅	၁	၉	၁၆
စနေ SATUR	လပြည့် ၁	၁၉	၂၆	၂	၁၀	၁၇

၁၃၁၉-၂၀ ခုနှစ်၊
တန်ခူးလ နှင့် ကဆုန်လ

APRIL 1958						
တနင်္ဂနွေ SUN	*	၆	၁၃	၂၀	၂၇	
တနင်္ဂါလ MON	*	၇	၁၄	၂၁	၂၈	
အင်္ဂါ TUES	၁	၈	၁၅	၂၂	၂၉	
ဗုဒ္ဓဟူး WEDNES	၂	၉	၁၆	၂၃	၃၀	
ကြာသပတေး THURS	၃	၁၀	၁၇	၂၄	*	
သောကြာ FRI	၄	၁၁	၁၈	၂၅	*	
စနေ SATUR	၅	၁၂	၁၉	၂၆	*	

၁၃၂၀-ခုနှစ်၊
ကဆုန်လ နှင့် နယုန်လ

MAY 1958						
တနင်္ဂနွေ SUN	*	၄	၁၁	၁၈	၂၅	
တနင်္ဂါလ MON	*	၅	၁၂	၁၉	၂၆	
အင်္ဂါ TUES	*	၆	၁၃	၂၀	၂၇	
ဗုဒ္ဓဟူး WEDNES	*	၇	၁၄	၂၁	၂၈	
ကြာသပတေး THURS	၁	၈	၁၅	၂၂	၂၉	
သောကြာ FRI	၂	၉	၁၆	၂၃	၃၀	
စနေ SATUR	၃	၁၀	၁၇	၂၄	၃၁	

၁၃၂၀-ခုနှစ်၊
နယုန်လ နှင့် ပထမဝါဆိုလ

JUNE 1958						
တနင်္ဂနွေ SUN	လပြည့် ၁	၈	၁၅	၂၂	၂၉	၃၀
တနင်္ဂါလ MON	၂	၉	၁၆	၂၃	၃၀	၃၁
အင်္ဂါ TUES	၃	၁၀	၁၇	၂၄	*	
ဗုဒ္ဓဟူး WEDNES	၄	၁၁	၁၈	၂၅	*	
ကြာသပတေး THURS	၅	၁၂	၁၉	၂၆	*	
သောကြာ FRI	၆	၁၃	၂၀	၂၇	*	
စနေ SATUR	၇	၁၄	၂၁	၂၈	*	

၁၃၂၀-ခုနှစ်၊
ပထမဝါဆိုလ နှင့် ဒုတိယဝါဆိုလ

JULY 1958						
တနင်္ဂနွေ SUN	*	၆	၁၃	၂၀	၂၇	
တနင်္ဂါလ MON	*	၇	၁၄	၂၁	၂၈	
အင်္ဂါ TUES	၁	၈	၁၅	၂၂	၂၉	
ဗုဒ္ဓဟူး WEDNES	၂	၉	၁၆	၂၃	၃၀	
ကြာသပတေး THURS	၃	၁၀	၁၇	၂၄	၃၁	
သောကြာ FRI	၄	၁၁	၁၈	၂၅	*	
စနေ SATUR	၅	၁၂	၁၉	၂၆	*	

၁၃၂၀-ခုနှစ်၊
ဒုတိယဝါဆိုလ နှင့် ဝါခေါင်လ

AUGUST 1958						
တနင်္ဂနွေ SUN	၃၁	၅	၁၂	၁၉	၂၆	၃၁
တနင်္ဂါလ MON	*	၆	၁၃	၂၀	၂၇	
အင်္ဂါ TUES	*	၇	၁၄	၂၁	၂၈	
ဗုဒ္ဓဟူး WEDNES	*	၈	၁၅	၂၂	၂၉	
ကြာသပတေး THURS	*	၉	၁၆	၂၃	၃၀	
သောကြာ FRI	၁	၁၀	၁၇	၂၄	၃၁	
စနေ SATUR	၂	၁၁	၁၈	၂၅	၃၁	

၁၃၂၀-ခုနှစ်၊
ဝါခေါင်လ နှင့် တော်သလလ

SEPTEMBER 1958						
တနင်္ဂနွေ SUN	*	၇	၁၄	၂၁	၂၈	
တနင်္ဂါလ MON	၁	၈	၁၅	၂၂	၂၉	
အင်္ဂါ TUES	၂	၉	၁၆	၂၃	၃၀	
ဗုဒ္ဓဟူး WEDNES	၃	၁၀	၁၇	၂၄	*	
ကြာသပတေး THURS	၄	၁၁	၁၈	၂၅	*	
သောကြာ FRI	၅	၁၂	၁၉	၂၆	*	
စနေ SATUR	၆	၁၃	၂၀	၂၇	*	

၁၃၂၀-ခုနှစ်၊
တော်သလလ နှင့် သီတင်းကျွတ်

OCTOBER 1958						
တနင်္ဂနွေ SUN	*	၅	၁၂	၁၉	၂၆	
တနင်္ဂါလ MON	*	၆	၁၃	၂၀	၂၇	
အင်္ဂါ TUES	*	၇	၁၄	၂၁	၂၈	
ဗုဒ္ဓဟူး WEDNES	၁	၈	၁၅	၂၂	၂၉	
ကြာသပတေး THURS	၂	၉	၁၆	၂၃	၃၀	
သောကြာ FRI	၃	၁၀	၁၇	၂၄	၃၁	
စနေ SATUR	၄	၁၁	၁၈	၂၅	*	

၁၃၂၀-ခုနှစ်၊
သီတင်းကျွတ် နှင့် တနင်္ဆောင်မုန်း

NOVEMBER 1958						
တနင်္ဂနွေ SUN	၅	၁၂	၁၉	၂၆	၃	၁၀
တနင်္ဂါလ MON	*	၁၃	၂၀	၂၇	၄	၁၁
အင်္ဂါ TUES	*	၁၄	၂၁	၂၈	၅	၁၂
ဗုဒ္ဓဟူး WEDNES	*	၁၅	၂၂	၂၉	၆	၁၃
ကြာသပတေး THURS	*	၁၆	၂၃	၃၀	၇	၁၄
သောကြာ FRI	*	၁၇	၂၄	၃၁	၈	၁၅
စနေ SATUR	၁	၁၈	၂၅	၁	၉	၁၆

၁၃၂၀-ခုနှစ်၊
တနင်္ဆောင်မုန်း နှင့် နတ်တော်

DECEMBER 1958						
တနင်္ဂနွေ SUN	*	၇	၁၄	၂၁	၂၈	
တနင်္ဂါလ MON	၁	၈	၁၅	၂၂	၂၉	
အင်္ဂါ TUES	၂	၉	၁၆	၂၃	၃၀	
ဗုဒ္ဓဟူး WEDNES	၃	၁၀	၁၇	၂၄	၃၁	
ကြာသပတေး THURS	၄	၁၁	၁၈	၂၅	*	
သောကြာ FRI	၅	၁၂	၁၉	၂၆	*	
စနေ SATUR	၆	၁၃	၂၀	၂၇	*	

THE THINGS THEY SAY

AUSTRALIA:

“THE LIGHT OF THE DHAMMA has interested me greatly ... As a scientifically-trained person, Buddhist thought seems to fit into that type of thinking more logically than the philosophies of other religions ... I am enclosing a Money Order for two years’ subscription.”

“Leisure hours not often available in one uninterrupted stretch—for which I bring THE LIGHT OF THE DHAMMA in quantity, for reading and re-reading so good do I find the quality of the contents ...

“I must congratulate you and the Editorial staff for such a beautifully intelligent well turned out magazine. The articles are example of instruction that would be hard to beat. I wish you future success.”

“I continue to think the “Light of the Dhamma” excellent in every way. Personally I prefer the simple expositions like the ones you write to the more technical translation of Suttas and commentaries but of course I realise that those who are studying deeply need these more technical articles. I thought your article in Vol. IV, No, 2, “The Greatest Adventure” really excellent, it helped me a lot and I am sure would be of much value to others also. The succeeding article on “The Contribution of Buddhism to Philosophy” interested me greatly too.”

“I am richer in wisdom since I read THE LIGHT OF THE DHAMMA”

“You can see then why THE LIGHT OF DHAMMA comes as such a real light and a real help to me. I am so grateful that I would like you, if it is possible, to tell the contributors of my thankfulness.”

BURMA:

“I find that “The Light of the Dhamma” clears many points which were puzzling to me before and I now realise that there are many

points which are very delicate and cannot be explained in a short way easily, particularly to persons who are brought up with “God” ideas which have taken a firm root in their heart.”

“I always enjoy reading your issues of the Light of the Dhamma and look forward to receiving them eagerly.”

BELGIUM:

.....du LIGHT OF THE DHAMMA pour pouvoir vous remercier pour cette belle revue dont tous les articles m’ont beaucoup interesse et certains meme encore instruit.’

CANADA:

“Theravāda Buddhism is many centuries old in Ceylon and in some other countries, but nowhere is it more thoroughly alive and active than I found it in Rangoon. The journal, THE LIGHT OF THE DHAMMA is one instance of this.”

“Would ask you to renew this subscription year by year without further instructions from us.”

CEYLON:

“I am very grateful to you for THE LIGHT OF THE DHAMMA as my fellow-bhikkhus, disciples and myself learn greatly from this magazine. As a citizen of the Union of Burma I am proud of this publication from my country. I am very happy to have the opportunity to discuss the contents of the magazine and the affairs of the Buddha Sāsana Council with Buddhist devotees of Ceylon.”

“...Which I read with greatest interest. It is my fervent hope that your excellent magazine will render an invaluable service to all mankind by disseminating the Dhamma in every nook and corner of the world.”

“It is a great pleasure to receive the “Light of the Dhamma” Everyone of us feels that you are sparing no effort in your endeavour to spread the Buddha-dhamma.”

DENMARK:

“It is a choice enjoyment to read your eminent magazine which has introduced to me a great happiness, and I shall be pleased to recommend to my friends ‘The Light of the Dhamma.’”

EGYPT:

“I received the inaugural number ‘The World Fellowship of Buddhist Second Conference Issue’, Volume I, Number 2, which I read all with great interest. Your article, ‘The Buddha’s Basic Principles of Buddhism’, is very good. It is always very important to point out the main principles.”

ENGLAND:

“We like your quarterly magazine THE LIGHT OF THE DHAMMA, very much, and we can suggest no improvements. We always pass this magazine on to our friends.”

“I notice that in the last few issues the layout and printing of this most interesting booklet has greatly improved. Well done and here’s to the success your efforts deserve.”

“I have found THE LIGHT OF THE DHAMMA very helpful in my studies. I am enclosing herewith P.O. value 9/—shillings for a further year’s supply.”

“I am very sure of my opinion of ‘THE LIGHT OF THE DHAMMA’ as the most scholarly and the best conceived for its purpose in attracting and satisfying scholarly and intelligent enquirers. As you will find my name in the ‘Authors’ and Writers’ Who’s Who’ you will realise my opinion on your excellent quarterly is a considered one.”

“With grateful thanks to you and all concerned in the publication of this wonderful magazine.”

“I enclose British Postal Order for two years’ subscription to THE LIGHT OF THE DHAMMA which I have found most helpful, and have read the articles over many times.”

“Congratulations, once again, on the very high standard of the articles in your publication. I consider it to be without equal anywhere so far as English language periodicals are concerned.”

“I have organized a small group in Leeds for study of the Dhamma and your magazine is a most valuable source of information.”

“It was a great pleasure to receive the magazine, and to read its high quality contents, and I trust that its future issues will be as good as the first. (I have since received a copy of the second issue, which seems to bear out its first promise.)”

“I saw a copy of the ‘Light of the Dhamma’ yesterday for the first time and I am so delighted with it that I have lost no time in writing to you.”

“Please accept my sincere congratulations on having given us a first-rate journal.”

ETHIOPIA:

“Yesterday I received THE LIGHT OF THE DHAMMA (VOL IV, No.1) which had been on its way so long that I really nearly had given up hope. The greater is my joy and gratefulness now, since this enlightening journal finally reached Addis Ababa ... The Shwe Dagon Pagoda contribution brings back to my mind more lively the unforgettable hours I spent there.”

FINLAND:

“It is an excellent presentation of Theravāda Buddhism and I am convinced that coming numbers will come up to the standard of this one.”

FRANCE:

“I find this Periodical very interesting and would like to have volumes I & II.”

“We are lost in admiration of your wonderful magazine and of the fact that the noble people of Burma are spreading light to the West.”

GERMANY:

“The “Light of the Dhamma” is an excellent and well edited journal, the articles reveal thorough learning and a most earnest mind to expound the Dhamma.”

“Allow me please to congratulate you to this most excellent magazine. Not only printing is exceedingly good and makes a good impression, but also the contents are most interesting and stand on a very high level. It is a pity that most journals have not such a high standing.”

HOLLAND:

“Your LIGHT gives very much information about the religion which is rather poorly known in the Western countries, That is one thing we appreciate.”

INDIA:

“I am regularly getting your valuable publication THE LIGHT OF THE DHAMMA and you will be glad to know that I am taking all the help for my Dhammaduta work from that valuable magazine. I may safely say that every word therein bears its significance. The volume of this magazine occupies the supreme place in this office. All my Buddhist work is full of Burmese Buddhism which is most important and essential for the world. I get a very great inspiration from this magazine.”

“This is giving us a good service as Shillong is the capital of Assam which is a cosmopolitan town. The people of different communities are mostly interested to read this magazine. It is quite necessary to us as well as the non-Buddhist people of this place.”

“You are doing excellent work for Buddhism. It is very useful to spread Buddhism. Please send me your magazine regularly.”

“May I avail myself of this opportunity to convey to you my great appreciation of your magazine.”

Many international tourists as well as pilgrims coming from Burma were shown your magazine and these dāyakas not only read them but took them away from me, saying that they would like to become annual subscribers to THE LIGHT OF THE DHAMMA.”

“I have immensely liked the magazine and am definitely one with others who feel that THE LIGHT OF THE DHAMMA has a mission and is making rapid strides towards the fulfillment of the noble cause of spreading the Dhamma. We have, however, to try further that it reaches the largest number of people.

“There are friends who would indeed be glad to go in for the magazine but then there is the difficulty of remitting the money. If somehow or the other this difficulty could be solved, I feel, I could secure quite a few subscribers.”

“I am exceedingly glad to receive the “Light of the Dhamma”. It is very heartening to see that the Government of Free Burma have been taking very keen interest in protecting and spreading of the “Saddhamma” in the world which is more in need of it now than ever and really this is an excellent medium to make this chaotic world acquainted with the Buddha.’

INDONESIA:

“THE LIGHT OF THE DHAMMA in which I find very much to learn.”

“From THE LIGHT OF THE DHAMMA I learn much more of our Lord Buddha’s Dhamma, and I endeavour to try my best to follow. If I can succeed to the Determination, great or small, this is your gift.”

“The Light of the Dhamma we appreciate very much and we are trying to translate parts of them for our monthly. They give us a feeling of our unity in our religion”.

ITALY:

“As for your English language magazine, THE LIGHT OF THE DHAMMA, I wish to express my deep appreciation of it: it shines as

a truly spiritual light, carrying on an extremely useful and commendable work whose need is deeply felt in our troubled and restless times.”

JAPAN:

“Articles in the issues of THE LIGHT OF THE DHAMMA are full of interest and benefit in my reading. This interest and benefit, I am sure, is shared by all the readers. THE LIGHT OF THE DHAMMA is leading them to Enlightenment, by its illumination.”

MALAYA:

“This excellent journal is very well written and serves as a very good medium for the propagation of the Dhamma.....read every day and derived great happiness”.

“I enclose herewith Kyats 24/—to cover 4 years subscription to THE LIGHT OF THE DHAMMA. I shall be glad if you will continue forwarding the valuable Dhamma to my address in Penang as follows:—”

“The Light of the Dhamma” for which I thank you. It is most instructive and interesting. I must congratulate your Council for such a splendid and noble effort.”

“THE LIGHT OF THE DHAMMA is most enlightening and instructive.”

NEPAL:

“Your esteemed LIGHT OF THE DHAMMA always receives my best attention and I go through it with interest. Then I pass on the same to my library section where very many enthusiastic people from the market visiting the library read it and there is always a response for its richness. The subjects and topics dealt with in the magazine are indeed of tremendous influence.”

“Your magazine is indeed very useful. I am sure every Buddhist will feel proud of it.”

PAKISTAN:

“I beg to acknowledge with thanks receipt of your highly esteemed magazine. These are really full of gems of purest high thoughts and

precious potential materials. The honest service for the propagation of the Dhamma rendered by the valued articles of the top-ranking and authoritative authors published therein, is unique and highly appreciable. May I take this opportunity to wish that your sincere endeavour for THE LIGHT OF THE DHAMMA may meet with ultimate success.”

“May I suggest that a separate column be maintained under the head “News & Views” wherein the criticisms of the readers as well as the news of Buddhist activities can be published for wide circulation. The philosophy of the Lord Buddha is of a very high thought and spirit and therefore it may, at the first instance, appear to be disinteresting, rather difficult to understand, particularly to the new readers. To my opinion, if you deem it necessary, you may have some articles of a more simple nature together with the high ones.”

“I went through the articles of your publication and it gave me much pleasure throughout. Such a magazine is immense help to the present distressed people of the world. In all matters of Buddhism the matters had been so nicely, accurately and lucidly placed and explained that they are easily comprehensible by all people of common sense.”

PERU:

“The high level of THE LIGHT OF THE DHAMMA should not be changed too much even if it is too high for some readers, because in my opinion that is one of the main reasons which makes THE LIGHT OF THE DHAMMA interesting internationally and I know that this is the opinion of all my friends.”

POLAND:

“To my mind, your periodical THE LIGHT OF THE DHAMMA is the only one which can satisfy men of science who are serious students of Buddhism.”

“Your splendid review (THE LIGHT OF THE DHAMMA) is excellent and has given me light and knowledge on the great subjects

of Buddhism and I thank you with all my heart. Please accept my respectful homage.”

SCOTLAND:

“My personal opinion is that it is the finest magazine and is suitable for all conditions of students of Buddhism.”

THAILAND:

“Your magazine ‘The Light of the Dhamma’ is a source of the greatest help to me....I know that in Burma you have such a high standard, as is shown by the articles in your magazine”.

“Your excellent magazine THE LIGHT OF THE DHAMMA”.

“Please continue to send “THE LIGHT OF THE DHAMMA” to me in England. I am taking all my numbers with me— it is invaluable.”

U.S.A.:

“The Light of the Dhamma has proved very valuable for me. I am not the first foreigner who has become fascinated by Theravāda Buddhism in Burma.”

“Your priceless books THE LIGHT OF THE DHAMMA.”

“Has asked me to tell you he appreciates receiving your quarterly magazine of pristine Buddhism, THE LIGHT OF THE DHAMMA, and considers it a valuable addition to his library.”

“We both feel greatly enriched through the study of the various articles in THE LIGHT OF THE DHAMMA.”

“THE LIGHT OF THE DHAMMA is not the first Buddhist journal I have read. For choice of subject and treatment, it is the best I have been able to find in the English language.”

“There is a growing interest in this country, particularly in Southern California, in Buddhism and books and periodicals in this field have a wide use.”

“I have seen and read a number of Buddhist periodicals within the last decade or so, and I think I have never seen any other magazine on Buddhism which attains such a high standard of excellence and scholarship. I presume also, from the issue vol. III, No. 2, 2499 B.E. that THE LIGHT OF THE DHAMMA will continue to feature translations—or perhaps re-translations—of the basic Theravāda suttas and Abhidhamma works. This is indeed a valuable service to the Western Buddhists, since many of the suttas have become almost unavailable except in the largest libraries.”

“Before closing I would like to tell you how very much we are enjoying the first issue received of “The Light of the Dhamma”, which is for January 1956. The following articles particularly proved to be splendid nourishment: The Buddhist Doctrine of Kamma and Rebirth; Satipatthana, The Simple Way (of Mindfulness); and the article on The Relation of Sufficing Condition. It is the “revealing” quality of the writings which strike us particularly; by that I mean, they are imbued with the ability to enlighten through the words, to let the reader see the higher octaves of meaning which the words contain within them. We shall look forward through the year to the future editions of the magazine.

“It is a most instructive magazine and greatly appreciated. I have passed on the two subscription forms to friends and I know that they will be sending you their subscriptions.”

“We particularly liked your ‘Greatest Adventure’ and we are enclosing two names and addresses to receive sample copies of this wonderful magazine as per the generous offer on the back cover—if possible we’d like them to have the issue Vol. IV, No. 2 because of that article, if not any will be welcome. Both are incipient Buddhists.”

“Enclosed please find my remittance for renewal of subscription to the magazine ‘The Light of the Dhamma’. I find it beyond price—a true encouraging factor and contributing influence to ‘strive diligently’.”

“After we have had the LIGHT OF THE DHAMMA at home we take these to some of the students of the University of Nebraska who are Buddhists, and you may be assured that there they are deeply appreciated.”

“Enclosed is U.S. 3.00 dollars for which enter me as a subscriber to your wonderful magazine, The Light of the Dhamma, starting with the January 1957 issue. Your magazine is deeply appreciated by me and I am looking for it most gratefully.”

“THE LIGHT OF THE DHAMMA this valuable publication”.

“THE LIGHT OF THE DHAMMA has already been of inestimable value to me, especially because direct translations of the Suttas are so frequently given in their entirety. Also the articles in serial form by the Ven’ble Ledi Sayadaw I found very helpful.”

“I have very much enjoyed and have profited from receiving copies of THE LIGHT OF THE DHAMMA.”

Subscribe NOW

Make sure you receive the next issue of this AUTHORITATIVE magazine of pristine Buddhism. Please send us your subscription now.

THE LIGHT OF THE DHAMMA

Subscription inclusive of postage for four issues (one year): Burma: Kyats 5.00; India and Ceylon: Rupees 6; Malaya: Straits Dollars 4.00; Britain and British Commonwealth countries: sh. 9. (sterling or equivalent); United States of America \$1.30.

Please send Subscription to
Chief Executive Officer,
Buddha Sāsana Council
Kaba Aye, Rangoon.

Subscribe NOW

NOW AVAILABLE

CHATTHA SANGĀYANĀ SOUVENIR ALBUM:—234 pages art paper, profusely illustrated in halftone—printed in Burmese with COMPLETE ENGLISH TRANSLATION, a full historical documentation of the Sixth Great International Buddhist Council. Size 15 in. x 10 in. Board covers, cloth bound. Printed at the Union Buddha Sāsana Council Press, Rangoon. K. 15/75.

CHATTHA SANGĀYANĀ 2500TH BUDDHA JAYANTI CELEBRATIONS:—66 pp. art paper, profusely illustrated in halftone—printed in English, a gist of the larger Album. Size 7 in. x 9 ½ in. Paper Covers. Printed at the Government Printing Press, Rangoon. K. 1/-.

BRAHMA-JĀLA SUTTA (DISCOURSE ON THE SUPREME NET):—26 pp., the English translation of one of the longest and most important Sermons of the Buddha, the perfect net to catch all “views”, translated by the English Editorial Department, Union Buddha Sāsana Council, with copious notes and appendices. Size 7 in. x 9½ in. Paper covers. Printed at the Union Buddha Sāsana Council Press, Rangoon. K. 1/-.

SAMĀÑÑAPHALA SUTTA (DISCOURSE ON THE ADVANTAGES OF A SAMANA’S LIFE):—19 pp., English translation of a long and very important Sermon, an explanation of the Jhāhas and the higher powers and the way to Arahatsip. Size 7 in. x 9 in paper covers. Printed at the Union Buddha Sāsana Council Press, Rangoon, price K. 1/-.

PRACTICAL BASIC EXERCISES IN SATIPAṬṬHĀNA VIPASSANĀ MEDITATION:—by *Aggamahāpaṇḍita* Bhadanta Sobhana, Mahā Thera (Mahāsi Sayadaw). pp 14. This forms the introductory instructions to those who come for the ‘Practice’ to the Thāthana Yeikthā, the leading ‘Meditation’ Monastery subsidised by the Union Buddha Sāsana Council. Of great interest and help to those who wish some knowledge of Vipassanā and to those who wish to undertake the practice. Size 6½ in. x 8 in. Paper Covers. Printed at the Union Buddha Sāsana Council Press, Rangoon. K. -/25.

PAGODAS OF PAGAN:—by *Thiripyanchi* U Lu Pe Win, M. A. of Archæological Survey, Ministry of Culture, Union of Burma. A short treatise on the subject by an outstanding worker in this field. 13 full-page halftone illustrations, 7 pages of reading matter. Size 6½ in. x 8 in. Paper Covers. Printed at the Union Buddha Sāsana Council Press, Rangoon. K. 1/-.

HISTORIC SITES AND MONUMENTS OF MANDALAY AND ENVIRONS:—by *Thiripyanchi* U Lu Pe Win, M.A., of Archæological Survey, Ministry of Culture, Union of Burma, with 17 full-page halftone illustrations, 8 pages of reading matter. Size 6½ in. x 8 in. Paper Covers. Printed at the Union Buddha Sāsana Council Press, Rangoon. K. 1/-.

THE WORD OF THE BUDDHA:—by the late Venerable Nyanatiloka Mahāthera; an authoritative and concise exposition of the Buddha’s Teaching given very largely in the Buddha’s own words. This is vitally necessary for the earnest student of Buddhism who is not able to read the original Pāli or the Burmese translations. Printed in Ceylon, eleventh edition, revised and enlarged, paper cover, K. 1/- per copy only.

THE HEART OF BUDDHIST MEDITATION:—Here, too, is an authoritative work. By Venerable Nyanaponika Mahāthera, with foreword by Dr. E. Graham Howe. Gives an account of the Mental Training which is the Buddha’s ‘Way of Mindfulness’, in clear and lucid prose. Printed in Ceylon, second edition. Recently published:—In card covers, K. 2/50 in Paper cover, K. 2/-.